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*B. K. 6*  
**Memozialls**

For the GOVERNMENT  
OF THE  
ROYALL-BURGHES  
~~IN~~ *IN* ~~SCOTLAND.~~  
**SCOTLAND.**

With some Overtures laid before  
the Nobility and Gentry of the  
several Shyres in this Kingdom.

AS ALSO,  
*A Survey of the City of ABER-*  
*DEEN, with the Epigrams of Ar-*  
*thur Iohnstoun Doctor of Medi-*  
*cin, upon some of our chief*  
*Burghs translated into En-*  
*glish by I. B.*

By ΦΙΛΟΠΟΛΙΤΗΣ  
(Or,) A lover of the Publick well-fare.

*A B E R D E E N,*  
Printed by JOHN FORBES, Printer to the  
CITY and UNIVERSITY, 1685.



4 *Epistle Dedicatory.*  
 that Heaven hath blessed with so much of a Publick Spirit, that I feel in my heart an inclination that would do good unto all men; but since my ability quadrats not with my desires, (that being Gods peculiar Priviledge, whose Omnipotencie can onely equall his Will, ) I must rest satisfied with the extent of my Cordiall Good Wishes for the Wellfare of all: from which Principle, (though I am not in a capacity to act, ) I could not forbear to express some things in these *Memorialls*, whereby I humbly conceive, the Good and Wellfare of the *Burrows* of this *Kingdom* may in some measure be advanced, if acceptably improved.

It would be from a defect of *Charity*,

*Epistle Dedicatory.* §  
*rity*, if any apprehend I have wrot these out of conceit of my own ability, for I am not so fond of any Talent I have acqyred, that if my earnestness to cast in my Mite into the *Treasurie* for the Publick Good, had not overballanced the mean thoughts I have of any thing I can do of this nature, I should never have dared to present you with them. But now here they be, and such as they are I presume to lay before You, who are the *Representatives* of the Chiefest *City* of this *Nation*. It is your Discretion, your Zeall for the Publick-Good, your Christian Wisdom and Behaviour, your Righteousness and Piety, that influences not only the rest of the *Burrows*, but also most of the Subjects of this *Kingdom*. I am

6 *Epistle Dedicatory.*

not ignorant how much I expose myself to the Critick Censures of many, in permitting the Publishing of this *Traſtat*, considering the Politneſs and Learning of this Age, and my own Imperfections in undertaking ſuch a Task: Yet if ye ſhall be pleaſed favourably to accept hereof, Charitably conſtructing my Zeal, and covering my Defects and Over-reachings, I need care the leſs what thoughts others have of me or it. And becauſe it is frequent with many, to meaſure their Eſteem of Books by the reſpect or diſreſpect that is had to the Author, I have therefore ſuppreſſed my Name, that it may neither be undervalued, or poſſibly by ſome overvalued upon my account: but that all may be left to

*Epistle Dedicatory.* 7

to conſider what is ſaid, then to enquire who ſaid ſo. And how ever it be, it ſhall be the cry of my heart, that ye may acquit Your ſelves in all Your Places and Admiſtrations like Men and Chriſtians, and that with *Jehoshaphat* Ye may prepare Your Hearts to ſeek the LORD. To whoſe Wiſdom, Counſell and Direction, I commend You all, as becomes

*Right Honorable*

*The cordiall Well-wiſher of the Proſperity of Your CITY, and to ſerve You in the LORD,*

PHILOPOLITEIUS.

A 4

Epistle



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## Epistle to the Reader.

**I**T hath been a great question amongst the Ancients, what kind of Government was most conduceable to the Happiness and Wellfare of the Life of Men some preferring the Government of one Wise Iust and Discreet Man for making Laws, and commanding Obedience to all others, and this is called Monarchie simply: Others preferring the Government of many, who may perhaps discern better what is needfull for the Publick Good then one, according to that saying, Plus vident oculi quam oculus. But forbearing to trouble any with the Opinions of Plato, Xenophon, Aristotle or Cicero, who have severally written Books concerning Civil Society, and wherein they have differed one from another; they having treated of these Governments, to which sovereignty and supream Authority belonged.

But

## Epistle to the Reader. 9

But the subject of this following Treatise being onely of Royall-Burghs within this Kingdom, I think it the duty of all persons concerned therein to be thankfull to GOD, that they live under the Power and Protection of a Potent MONARCH, who Governes according to the Laws made by Him and his Royall-Ancestors, with consent of the three Estates of this Kingdom, and preserves all the Priviledges of His Subjects accordingly; so that by the fundamentall constitution of Government, we are under the best temper and composure of any Nation in the World. And if we will be good Christians, good Subjects, and a virtuous happy People; we have the advantage of the best Laws of any Kingdom in Europe.

As to the particular improvement of that Power, which every City in this Nation hath within it self to contribute to its own Happiness and Prosperity, I have taken the freedom to set down these few Memorials for the benefit of all, not out of any conceit of my ability for such an undertaking, ( as I can truely say ) but out of a desire to be usefull according to my mean talent to Young-

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Men,

10 Epistle to the Reader.

Men, who perhaps are not acquainted with such things, though these that have had experience are probably farr beyond me in Knowledge and Parts. And seeing there are Books written for every Science, Art or Employment, from the highest to the lowest, I have fallen upon this Essay, if it were but to stir up some of more pregnant Parts and acute Engine then ever I laid claim to, whereby they might benefit their Native-Country, seeing the Government of Burghs within this Kingdom is a Subject that might very well beseem the exactest Pen, till which appear, let these concerned admit of this testimony of my respects, who am,

A Cordiall Well-wisher to all the Burrows of this Kingdom.

PHILOPOLITEIUS.

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To the Author of these MEMORIALLS.

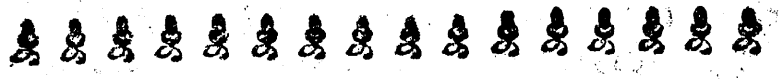
WELL may thou own to have a Publick Spirit, And Philopoliteius nam'd for it;

And for this Book, the Royal-Burrows all May ratifie thy Name, and thus thee call: Thy wholesome Counsells if practised be, Our Nation happy we shall shortly see. Our Burrows prosperous by Forraign-Trade, Our Countrey to make Famous: all made glade

To see our Kingdoms-Glory every way Encrease by Vertue; and what ever may Its Praise advance, which surely will not miss,

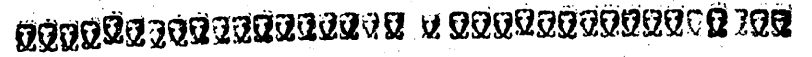
If all our Rulers shall account of this. Then these Memorials shall esteemed be, And by our Cities kept in Memorie.

A Friend to the Author.



Another to the AUTHOR  
of these MEMORIALLS.

**H**ere doth a Publick Spirit breath,  
Tho by a privat Pen,  
Both to provock and to incite  
Like minds in powerfull Men;  
More to prefer the Publick Good,  
And seek that to advance;  
Then Property or Interest  
Or Breeding, brought from France.  
And if Ambition laid some men  
To seek Renown and Praise,  
How much more should Religion then  
Above this Region raise?  
True Christian Vertue doth aspyre;  
To Eternize their Fame  
Before the LORD, by doing so  
As He'll approve the same.  
A lover of the Publick Good,  
Here is this Authors Name:  
Let all who read this Book, make choise  
Of this habituall frame.  
A Lover of the Author.



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*Burghs* of *Regality* are such as the *Lord* of the *Regality* hath the full power to choise their *Bailies*; unless power be given them in their *Infestments* be him to their *Commonalitie* to choise their own *Bailies*; whereof there are diverse instances in the *Kingdom*.

Some are *Royal-Burghs*; so called, because they hold immediatly of the *KING*; and by their first *Erections*, have power to choise their *Provost*, *Bailies* and *Councill*: and have the onely *Priviledge* of *Forraign-Trade* and *Merchandising*; and have their own *Common-Lands* holden of the *KING*, their *Houses* and *Burrow-Lands* holden in free *Burgage* of the *KING*, can enter an *Heir* to *Tenements* of *Land* within *Burgh* (*brevi manu*) without *Service* or *Retour*, and enter them thereto and give them *Seasing* by *Help* and *Staple*: and have many more *Priviledges* conferred on them, (some of them being *Sheriffs* within themselves, as *Edinburgh*, *Aberdeen*, *Striviling* &c.)

Having briefly set down the differences betwixt the three severall sorts of *Burghs*. My design relating onely to *Royal-Burghs*, I shall set down first the manner of the *Government* thereof. 2dly. Shall set down the nature of the *Town-Councill*, and the *Duties* incumbent unto them in reference to *GOD*, and the welfare of the *City*. 3dly. Shall set down the *Qualifications* of an able and fit *Magistrat*, upon whom

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whom a chief part of the prosperitie and happiness of a *Town* depends. And then the particular *Duties*, relating to each of the severall *Magistrats* in particular, and next of their *Duties* joyntly together.

## CHAP. II.

Anent *Government* in generall and in speciall, and the *Advantages* of the *BURGHs-ROYALL*, by the *Ingredients* of the severall sorts of *Government*.



AS to the *Government* of our *Cities* and *Towns*, severall *Politick* *Writers* have concluded, that a well mixed *Government*, made up of all *Estates* and *Ranks* of *Persons*, is to be preferred, to any of the three sorts of *Governments* that hath been; or at this day is in use in *Kingdoms* *Common-Wealths* or *Cities* as they are simply considered; as *Democracie*: which is, when the *People*, or mixed *Multitude*, have the *Supream* *Power* in them, *Magistrats* are chosen by them. *Laws* are made by them, and that which is carried by the greater part, is esteemed to be the *Judgement* of the whole:

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Their great end is Liberty to live as they please, and do what they think fit; and this kind of Government degenerats often into confusion, and many gross abuses have been committed by it.

Secondly, *Aristocracie*, which is, when a few persons have the Sovereign Power in them, and this often degenerats into *Faction* and *Division*.

Thirdly, *Simple Monarchie*, when one person hath absolutely the whole Power in himself to make what Laws he will, and do whatsoever he thinks good, and this often degenerats into *Tyrannie*.

But as is said, a well mixed Government, made up wisely of all Estates and Ranks of persons, is preferred before any of these. Such is the Government of this our *Ancient Kingdom*, and in some respect, our *Cities* are mostly so constitute; for since a *Common-Wealth* or *Citie*, consists of severall Degrees of men of different conditions and imployments, some *Merchants* some considerable *Heritors* that live upon their Rents, some *Tradesmen* and *Handicrafts*, the want of which, would make a great defect in a *Common-Wealth*: all the Members are usefull, and make but one Body, that as *1. Cor. 12. 21, 22.* *The Eye cannot say to the Hand I have no need of thee: nor again, the Head to the Feet I have no need of you: nay much more these Members of the Body, which seem to be more feeble, are necessary.*

*necessary.* It cannot then but agree with reason, that every estate and condition of men, should have their own share in the managment of these things, according to their proportions and interests in the whole.

We have matter to bless GOD, for the equal and just constitution of Government not onely of the whole Kingdom. ( which of it self is as good as any in the World, ) but also for that well tempered mixture, granted to us by our *KINGS*, & left unto us of our *Worthy Ancestours*, which is in our *Cities*, and more particular *Common-Wealths*, being thus.

Our *Town-Councils* is chosen out of the whole *Citizens* and *Burgeses* of the *Burgh*, the *Citie-Roll* being read at every Election of *Council*, that if *Aristotle* were alive, he would not censure us as he did the Government and Lawes of the *Cretians*, given by *Minos* and *Radamantus*: for their *Cosmi* or *Magistrats* were not chosen out of all the People, but out of some few of every *Tribe*; though they did pretend that all their Lawes were made by *Jupiters* advyce: and for this, the most of the *Grecian Re-publicks* did imitate them, particularly *Lycurgus* the *Lacedemonian*, there being a large List drawn up of all amongst us, where is set down every one whom any person of the *Present Council* desires or nominats: then they choose the prefixed number, that are appointed to be



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*New Counsellors* for the ensuing Year: Next they choose out of their own number, who have been ruling the Year preceeding, so many as are by the Law appointed to continue, *Ja. 3. P. 7. c. 57.* And lastly, so many of the *Deacons* of the *Trades*, as should compleat the number of the *Councill*: all which being presently called, and convened, they with the *Old Councill*, and the whole *Deacons* of the *Trades*, (besides these *Tradesmen* that are on the *Old* and *New Councill*) do elect of these that are chosen for *Counsellors* for the Year to come, *Provest*, *Bailies*, and all other *Office-bearers* requisite. Thus *Bretheren of Gild*, and *Tradesmen*, of which our *Cities* consists, have all their equall share in the Government of our *Royal-Burrows*.

When any matter of more then ordinary Importance comes to be consulted of, if the *Councill* find it meet, they call the former years *Council*, and joyns both in the Consultation and Determination, and if it be a business of setting on of a *Tax*, or *Levyng of Money*; whether for *Nationall*, or *Particular Use*, or such like, the consent of the whole is called for in a publick *Head-Court*, convened by Authority of the *Magistrats*: for the Reasons of the said *Tax*, or *Imposition* is holden out to them, so that by this, it may be evident to the judicious, that we have the best Ingredients, and Advantages of all the severall sorts of Governments.

Though

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Though some are Priviledged to be Sheriffs within their Jurisdiction, and so have Power of Life and Death in some cases, yet we may look on our selves as more happy in severall respects, under the Government of the well constitute *Monarchie* we live in, then if Sovereign Power were in our own hands, as many free *Cities* and *Common-Wealths* have.

*First*, Because we are hereby freed from the fear of overthrow, oppression, or subjection to the lust of any proud or ambitious Neighbour, that perchance might have more Strength then we, being under the Fatherly Care and Protection of such a Powerfull *Monarch*. When we look back upon the manyfold dangers, that Famous and Renowned *Cities* have frequently been assaulted with in Elder times, or at present Beholds the many staggering, and violent agitations, that free *Towns* have been surpris'd with in this our Age; by reason of the Power, Ambition, and Avarice of their Insidious Neighbours: we may bless GOD for our Peace and Security.

*Secondly*, If any intestine jarrs may unhappily arise amongst *Citizens*, which may draw Parties to Factions, and great Animosities and Seditions; wherethrough not onely the Names, Fames, and Estates of the Inhabitants might be in hazard: but the Lives, Liberties, and Interests of the *Common-Wealth* might utterly be



be destroyed and subverted thereby. We have the Supream Authority of this *Kingdom*, to prevent all these evils, and to crush them in the bud; whereby our Concord, Unity, and at least our Peace and Security is through Gods blessing safer then the great Imperiall Citie of *Rome*, when lyklye to have teared out her own bowells, by that unnaturall War betwixt *Sylla* and *Marius*, which destroyed the chiefeft and best of her *Senators*, and so many thousands of her own *Citizens*. The like apparent Fate, being wisely and seasonably prevented, (when that unhappy difference arose in *Aberdeen*, about the Year 1590, called the *Common-Cause*) by the Prudence and Authority of King *JAMES* the sixth, and the Interposition of the *Convention of Burrows*, who by the *Kings* approbation, did determine the controverſie, which before, through slaughter and blood had drawn to that hight, which if not timely adverted unto, might have brought with it destruction and delolation.

Whereas, since the Government is so regulated as is above shewed, and established upon surer foundations then formerly; that through *GODS* Blessing thereupon, no such thing hath had any appearance since, nor (we hope through Mercy) shall ever again.

Next, though it would be pertinent to speak of the *Magistrats*, and their *Qualifications*, yet,

I shall refer it till I intend to speak of their duties in particular, where, to hold out immediatly before their *Qualifications*, will be more recent and proper, and therefore shall speak of the *Council* in general.

CHAP. III.

*Of the COUNCIL and their Duties in general, and their two chief Ends they should aim at.*



*Council* is a certain Assembly, lawfully chosen to give advyce to him, or them, that have the Power of Administration of Affairs within the *Common-Wealth*. The *Romans* called the Counsellors *Senators*, for their Gravity and Age, and sometimes they were called *Fathers*, from the care they had of the *Common-Wealth*, as *Parents* are careful to provide and see for their *Children*, what they stand in need of, or what their condition may require, *Counsellors* should do the same for the *Re-publick*. They are *custodes Legum*, the keepers of the *Laws*, and appeals are made to them from the *Magistrats*, when any person conceives himself wronged by them. The *Grecians*, and the

the *Romans* for the most part, composed their *Councils* of old wise and expert Persons.

It is a great prejudice to a *Citie*, to have persons chosen, more out of a design to strengthen a Faction; then for their worth and abilities, especially when an Oath is taken by every *Counsellor* at his admission, to be a faithful *Counsellor*, in all, and every thing that concerns the *Common-Wealth*.

In all *Royal Burrows* the *Council Acts* are the Rules ( for the most part ) by which all the Affairs are ordered, and according to which the *Magistrats* should walk in all their administrations, next to the publick *Laws* of the Nation. Wherefore, though the *Magistrats* were never so well disposed, or qualified; it cannot be but a great discouragement, and an impediment to them, if the *Council* be not composed of Wise, Judicious, and Able Men: much more, if they be wicked, or vicious, alwayes opposing good things, discouraging the Godlie, and Virtuous, and strengthening the hands of the Wicked.

I shall hold out something of the *Councils* Dutie in common. It's their Dutie, both all and every one, to propose to themselves, and seriously to mind two Great and Honorable Ends, wherein all their Consultations and Acts should terminat. *viz.* The Glory of GOD. 2dly. The Good and Prosperity of the *Citie*. These

These two Generals comprehend all the Particulars of their Duties, and they cannot be separated; for in Honouring of GOD, much of the Happyness of the *Citie* consists: and in advancing the Happyness and Prosperity of the *Citie* there will redound Glorie and Honour to GOD.

CHAP. IV.

*Anent RELIGION and HOLINES, wherein it consists not, and wherein it doth consist.*



Here is no way, whereby GOD is more Honoured amongst men, then when they live according to the Rules of true *Religion*. as is holden forth in the *Scriptures* of Truth, and these are Plain, Spiritual, and Universal; according to that place in *Titus* 2. 11. 12. *For the Grace of GOD that bringeth Salvation hath appeared to all men Teaching us that denying all ungodliness and worldly lusts we should live soberly, righteously, and godly in this present world.* This com-

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comprehends all true Religion, *To wit*, a turning from all evil, and a doing of all good.

There are two things specially requisit in all that would serve GOD aright, and worship acceptably, One is a serious conversion of the heart from all worldly lusts and ungodly corruptions. *2dly*, A meafur of a humble holy spiritual lively frame upon the heart: without the former, all Religious Duties are but acts of Hypocrisie, according to *Micah 6. 7.* and though they would multiplie their services and duties to the uttermost bounds of human powers, it were to no purpose, if there be not a washing from filthiness, lusts, and unrighteousness; according to *Isa. 1.* from the 11. to 18. *verse.* So *Isa. 66. 1. to 6. verse.* without which any may see, how the LORD hates and despises all the services and acts of worship in his people, See this at length in *Amos 5. 21. &c.* *I hate and despise your feast dayes, and I will not smel in your solemn assemblies though ye offer me burnt offerings, and your meat offerings, I will not accept them: neither will regard the peace offerings of your fat beasts, and so furth. But let judgement run down as waters, and righteousness as a mighty stream &c.*

I mention this the rather, and these clear Scripturs, because it is a common fault amongst many Professors, to lay the stress of Religion and Holiness upon the bare observation of Ordinances and outward Duties; though the pride

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pride, greed, and vanity of the hearts, and in a word, the spirit of conformity to the fashions of this world, remains and is in the dominion with many of them, contrary to *Rom. 12. 2.*

See *Psal. 51. 16, 17.* There are Sacrifices which GOD cares not for, and there are that which he regards: *A pure heart, and a brocken contrite spirit, are the most acceptable sacrifices to GOD.* A pure mind is the best service of GOD the most religious Worship of GOD, is to follow and imitate him, and the way to Honour GOD is not to be evil, sayes *Senec. Lauct. Merc. Trism.*

Yet I would not in this be so understood, as if I were crying down all outward duties, seeing it is their abuse my testimony is onely against. And therefore, my *2d.* requisit I speak of, was that they ought to be performed with a meafure of a Humble, Holy, Spiritual, and lively Frame of Heart; without which, Duties are but dead, and will be as abominable in the sight of the LORD, as if they under the Law, had brought a dead carcase of a beast, to offer up in Sacrifice before the LORD.

But not to insist further in this, I shall set down a Testimony or two, of a Judicious and Learned Man, concerning true Religion. *Peter Charron* in his *second book of Wisdom, Cap. 5.* concerning Religion, sayeth thus.

*That of so many diverse Religions, and manners*

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 ners of serving **GOD**, which are in the World, or may be, they seem to be the most noble, and to have greatest appearance of Truth, which without great corporal, and external service draw the soul into it self, and raise it by pure contemplation to admire and adore the great and infinite Majestie of the first cause of all things, and the essence of essences, without any great declaration or determination thereof; or prescription of his service but acknowledging it indefinitely to be goodness, perfection, and infiniteness wholly incomprehensible, and not to be known.

Again (sayeth he) Religion consisteth in the knowledge of **GOD**, and of our selves, (for it is a relative action betwixt both) the office thereof, is to extol **GOD** to the uttermost of our power and to beat down man as low as may be, as if he were utterly lost; and afterwards to furnish himself with means to rise again, to make him feel his misery, and his nothingness, to the end he may put his whole confidence in **GOD** alone. Again (sayeth he) The office of Religion, is to joyn us to the Author and principal cause of all good, and to reunite man, and fasten him to his first cause, and to his root; wherein so long as he continueth firm and settled he preferreth himself in his own perfection; and contrarywise, when he is separated, he instantly fainteth and languisheth.

Next, as to Religion. all in Authority are to evidence their zeal for the **LORD** in bearing down all open scandalous Vices, as,  
 Drunken-

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 Drunkenness, Whoredome, Cursing and Swearing, Theft, Oppression, Blood-shed, Cheating, and all Injuries that are not consistent with the good of Civil Societies: And on this account he is the Minister of **GOD**, and is not to bear the Sword in vain. Rom. 13. 1, 2, 3 &c.

Next, he is to honour true Religion in his own personal walk, in all his private or publick Actings: he is to shew himself exemplary, and to guard and watch against any scandalous failings; for as one sayes, *Magistratus ubi enim delinquit, longè majus exemplo quam culpa peccare videntur, Minores namque omnes eorum vestigia sequuntur, vixque se errare putant, cum ejusdem criminis reum aliquem Senatorem ostendunt.* That is, When a Magistrat doth transgress, they seem to sin more by their example then fault, for all their inferiours follow their footsteps and scarce imagine they erre, when they can hold out a Ruler guilty of the same crime. *Pat. Sinensis Instit. Reipub Lib. 3. Tit 3.*

And as he would wish to be honoured of **GOD** to be an instrument of good in his place he must make conscience to look up to **GOD**, and wait upon him for his blessing in all his undertakings. *Prov. 3. 6. If we acknowledge the LORD in all our wayes, he will direct our paths.* And without this waiting on the **LORD** for his blessing, how can any expect to prosper in their undertakings and consultations. The fore-

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forcited Author, sayes in that same place. *Ibi nunquam res humane prospere succedunt, ubi negliguntur divina.* There human matters never succeed well, where divine are neglected. And he adds, *Tit. 4. Let the Council be diligently carefull that what ever is done in the Senate, they may have GOD for their Author, whose favour being obtained, by the Sacrifices of spiritual Prayer, nothing can succeed ill, nor fall out wrong in the Common-Wealth.* When a *Popish Prelat* goes thus far in this matter, Professors of Truth should much more depend upon GOD, and acknowledge him, having many promises annexed to the Dutie, as *Ierem. 29. 12. 13. Zach. 13. 9. Psal. 10. 17. Philip. 4. 6. 7. Prov 15. 8, 29. Iob. 16. 23.*

Thus for the dutie of Holiness, which is the first branch of Religion.

## C H A P. V.

*Anent Justice and Righteousness,  
and the Branches and Effects  
thereof in a City.*



ities that would honour GOD aright, would studie in all things to be Just and Righteous. This Righteousness and Justice of all the blessings of *Civil Society* is the greatest: for  
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it layes the foundation of *Civil Societie*, and without it there could be no *Civil Societie*, or *Corporation* whatsoever: yea, without it, all the duties of Holyness and Religion will prove to be but Formality and Hypocrisie: according to *Amos 5. 21, 22.* The propertie of this Divine Vertue, is to do wrong to none, and as the *Civilists* desyne Justice, it is to render to every one their due. To those that have deserved well, thanks, praise and reward; and to offenders, rebuke and punishment.

It is a verie notable duty, and a branch of this vertue, to keep promises, pactions, and covenants; and all such engagements; and that not onely with *Citizens* or *Strangers* with whom we have to do, but also with our *Enemies*. There can be no baser imputation upon those who have the charge of the *Common-Wealth*, then to break promises and engagements, which reproach can never be obliterated by any progress of time, as we read of the *Carthaginians*, whom *Ennius* called *Covenant breakers*, which was the chief cause of the overthrow of that Famous *Citie*, which had so long contended with *Rome* for the *Empire* of the World. *Cicero* calls this fidelity, a constancie of words and Counsells, that all be done which are promised.

Let these therefore, who have charge of a *City* embrace Righteousness, from which,  
neither

neither fear nor favour, hope nor promises, nor any other allurements ought to divert them. Let this Righteousness appear in all concerns, both publick and private, weights and measures, in guarding against oppression of any, doing wrong to none, encouraging and defending the just and virtuous, and punishing the unjust and vicious.

From this Vertue, (when carefully made conscience of,) their will spring forth many more, which will contribute much for the good of an Corporation. As Innocencie, Freinds-shippe, Concord, Kindly-Love, Thankfull-ness, Courteousness, Gentleness, all which are Ornaments of the best Citizens.

*The Righteous LORD loveth Righteousness. Psal. 11. 7. And Blessings are upon the head of the just. Prov. 10 6. The righteousness of the perfect shall direct his way: The righteousness of the upright shall deliver them: And to him that soweth righteousness shall be a sure reward. Prov. 11. 5. 6. 18.*

CHAP. VI.  
*Anent Sobriety and Moderation.*

**T**He third thing that most immediatly relates to the Honour of GOD, is a Christian *Sobriety and Moderation*, where-  
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by all pride inordinate passion or hasti-ness, excess of meat drink and vanity of apparell will be evited.

*Pride and self-conceit hath occasioned manie evils both in Church and State: But I shall say as the Apostle said, Rom. 12. 3. For I say through the grace given to me, to every man that is amongst you, not to think of himself more highly nor he ought to think, but to think soberly, according as GOD hath dealt to every man the measure of faith.*

This *Vertue* will not permit any rash course to be taken but will make men carry themselves moderatly; both in Prosperity and Adversity.

This will not let Rulers imperiously Com-mand, as through passion or hastiness to abuse the *Citizens*, and to encroach upon their just liberties and priviledges; but wisely and moderatly perswade and exhort where that can take effect, and to do nothing by force, because power is in their hands, which is very unfuteable, yea most detestable in a free *City*, and amongst a free people, unless inevitable necessity require it.

This will not permit a *Magistrate* to be e-lated or lifted up in his mind. but will sup-press that vanity and ostentation that many are subject to. *Valerius Publicola* was most imi-table in this: That when the people of *Rome* had  
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had expelled their *Kings*, and they with the *Senate* had conferred the supream Authority upon him; yet he used it most soberly and modestly, and of his own accord, assumed *Spurius Laetius* for his Collegue, and because he was a man of a greater age, caused transferr the *Rods* or *Magistraticall Ensignes* on him.

By the exercise of this *Vertue*, all excess in meat and drink will be eschewed, and all vanity or prodigality in apparell evited and curbed; and here I cannot but mention the commendable *Laws* made by *Zaleucus* to the *Locrenses*, to this purpose.

Amongst many good *Laws* for that *Common-Wealth* to bear down the pride of women, He appointed that no woman whatsoever should wear Gold, or any precious or costly Garments; unless they did publicly profess themselves Whores: nor that men should wear Gold-Rings, or Milesian-Garments, unless they should be looked upon as Whore-Masters or Adulterers: whereby *Diodorus* sayes, through fear of reproach and shame he did most wisely curb all excess and superfluitie, which are amongst the Vices that wrong a *Citie* or *Common-Wealth*. If there were more of this *Vertue* in *Cities*, there would not be such unlimited deboarding in rich and costly Apparell; that there is nothing the most Noble

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in the Land can wear, but *Citizens Wives* and *Daughters*, yea sometimes of the meaner quality must have it, if they can reach it. It were very futeable to the Wisdom of a grave *Senate*; by Penall *Laws*, to restrain these excesses which neither *GODS Law*, nor *Conscience* can bear down. Its sad to see, when diverse *Acts of Parliament* have been made to restrain this excess, and yet, that *Magistrats* and *Councils* should let them perish, through their slackness and want of Zeal to the *Publick Good*.

The best fruits of this *Prodigalitie* in a *Citie*, is to uphold and increase *Pride*, *Emulation*, *Lust*, and to diminish particular mens *Estates*; which should relieve and uphold the *Common-Wealth* under incident *Burdens*. It were more praise worthie, if the expense made upon costly *Apparel*, ( beyond what might serve a comely and due decency ) were bestowed upon *Gardens* and *Orchyards*, in and about each *Town*, which would be more usefull for the health, life and pleasure of *Mankind*; and would be comely *Ornaments* to a *Citie*, and yeeld in time good profit.

I would have all *Christian Women* minding that command, 1. *Pet.* 3. 3, 4, 5. *Whose adorning, let it not be that outward adorning, of plaiting the hair, or wearing of gold, or putting on of apparell: but let it be the hidden man of*

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the heart, which is not corruptible even the ornament of a meeke and quiet spirit, which is in the sight of GOD of great price. For after this manner of old time, the holy Women also who trusted in GOD adorned themselves, being in subjection to their own husbands.

In this was the bravery of holy Women in old times, who desired to be in more esteem with GOD then with men. And thus I have spoken a little to these three particulars, whereby men may most glorify GOD, and which more immediatly tendeth thereunto.



CHAP. VII.

Anent bearing down Ambition, and joyning in Elections of Magistrats and Councill.



Having in the third Chapter, proposed what were the two great and Honorable Ends which the Councill should aim at to wit, GODS Glory, and the Cities Wellfare and Prosperity; and having spoke at some length concerning these Duties vvhich relate most immediatly to the Glory of GOD, in recommending Holines, Righteousnes

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Righteousnes and Sobriety: I come nowv to speak of these Duties vvhich more immediatly concern the good and prosperity of the City, and first I shall speak of some evils which are very proper for a Councill to consider; the prevention or reformation vvhich may tend to the good of the vvhole Body, as the abuse hath oftentimes hazarded the prosperity of a Common-Wealth.

One is, that it is a very concerning busines for a Senate to consider and use all means that may crush ambition, brybing or unlavvfull suteing for places of Magistracy, vvhich is called by the Latins, crimen ambitus; and in some Cities thir fourty years bygone being termed Joyning

By this Factions are made, heart-burnings kindled, discords multiplyed, malice and wrath fostered, pride nourished, and the best and worthiest depressed, vvhhen the emptiest and vvworthless are advanced, the good of the publick neglected, yea many times overturned, if not destroyed: As may be seen in the example of Sylla and Marius, Pompey and Cesar, through vvhose ambition and inordinate desire, to have all the Government in their Persons, Rome lost a greater number of Citizens, then she did by the propagation of her Empyre over the vvorl, and though vve vvhho live under Monarchical Government, are not in such hazard



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to ruine our selves, that Parties and Factions dare come to that hight, as these *Cities* that had Sovereign Power, and none above them to overawe them; yet sure I am, great are the prejudices and decayes these ambitious and factious persons bring upon a *City*, for whatever one person speaks or does, whether it be according to reason or not, the other does alwayes oppose it. It is reported of *Themistocles* betwixt whom and *Aristides* there was a great emulation and hatred, they two being the most Famous and Worthy Persons in *Athens*; yet alwayes opposed each other, so that the *Senate* at a time rising without any thing concluded by reason of their janglings, *Themistocles* cryed out, *Unless ye throw him and me into the Dungeon, the Athenian Commonwealth can never prosper nor be safe.*

In a word, by this many works of the Devil are caried on, and the Spirit of GOD greatly grieved and provoked. All these sad effects would be carefully cured by removing the cause, which is this *Joyning*.

I think it will be below the Spirit of an Ingenious Man, to abase himself to these reproachfull ways, that many ambitious persons falls upon for putting themselves into Offices of *Magistracie* in *Towns*, and for strengthening their Factions whereby they may rule as they list, and bear down their Competitors.

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I know not with what Faith they can expect direction from GOD, or strength from him under difficulties, or success in their undertakings or consultations for the *Commonwealth*, seeing they did not wait for his call, but did run unent, whereas one that never had a hand in his own Election, but onely by the esteem and good opinion that the Electors had of him, is called to place or office of Trust; he may look on it in some measure as a call from GOD, and confidently seek wisdom, direction and success from him in all his undertakings, and may expect strength and furniture for outbearing of him at all occasions accordingly.

Now this *Ambition* and *joyning work* is for the most part carried on with the inferiour sort of people, that have hand in Elections as some *Deacons of Trades*. I desire not that I should be so understood, as meaning by all *Deacons of Trades* in generall, for I doubt not but many amongst them are discreet, virtuous and sober men, that will not comply with any design prejudiciall to the publick welfare of their respective *Towns*: for these who are greatest sticklers for strengthening of Factions and promoting of themselves, finds themselves concerned to invite these to Taverns, and keep meetings at drinkings and collations at unseasonable houres, whereby to work u-

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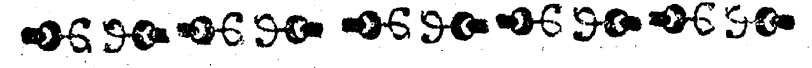
pon the minds of these men, to gain their votes and secure their designs, without considering, that by such means any naughty person may be gotten easily preferred to the most deserving, that cannot comply with these wayes or the humors of such men. Even as it fell out with *Pub. Scipio Nasica*, (to whom the *Senate of Rome* for his many notable services to the *Common-Wealth*, had given the Title of *A brave and most Excellent Man*,) when he was upon the list to be *Ædilis*, or *Master* of the *Publick Works* or *Houses*, taking an labouring man by the hand, which he found very hard, (as hardy *Craftsmen* uses to be) asked in jeast, whether he walked on his hands or feet? which the *Tradsman* taking so ill, many being round about him, it went presently through all, and was the cause of an repulse to that excellent man, because they thought he mocked them. Yea, was not *Paulus Æmilius* often repulsed, because he would not joyn: And was not that brave *Fabius Maximus* repulsed, and *Terentius Varro* preferred to be *Conjul* by the votes of the *Vulgar*, (though he was none of the *Patricii* or *Nobility*, but come of the *Plebeian* sort,) and had thereby almost ruined and lost the whole *Estate of Rome*, and the *City* it self, after the Famous Battell of *Cannæ*, lost by his temerity and folly.

Wherefore

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Wherefore it were a work worthy not onely of the *Councils* of particular *Burghs*, but of the grave and judicious Meeting of the Convention of the whole *Burrows*, to take away so far as can be, this bitter root which hath troubled the *Burghs* of these Kingdoms so long with so many sad fruits. The *Romans* made *Laws* against it, other *Cities* to cure it, did choose their *Senators* and *Councils* by Lot, as *Florence* and *Sienna*, which often proves dangerous. The *Venetians* mix Lots and Elections together unto this day, of purpose to bear down *Ambition*, whereby great *Concord* is preserved, and their State hath flourished wonderfully, having stood above eleven hundred Years. And if the Zeal of these Wise and Potent *Cities*, for the preservation of their *Civil Liberties* be such, in the care they take in their Elections, though these things amongst us be of so far less importance, even beyond all comparison; yet Christians in their Sphere though never so low, ought to be no less carefull to bear down Sin, and to be tender of the Honour of GOD, which suffers not a little often times by these things.

Wherefore, I must recommend it to be thought upon in an effectual way, being confident, the *KING*, *Parliament* and *Council*, will be ever ready to ratify what may be in this for the Honour of GOD, and the good of such a part of the body of the *Kingdom*.



CHAP. VIII.  
*Anent Sloath and Neglect in  
Rulers, and their publick  
Administrations.*



He next evil a carefull *Senate* and faithfull *Rulers* should beware of, both in themselves and others, of whom they have the charge, as they would wish matters go well, is *Neglect* and *Sloth*.

Its too common a fault amongst many in publick trust, they look more to the Dignity then Duty of their Charge; but a person whom GOD hath called will make conscience of their Employment, and mind their business, and study a faithfull discharge of their Duty. 2. *Chron.* 19. 3. Its said, that King *Jehosaphat* prepared his heart to seek GOD, which is as much as to say, he seriously bethought himself, how he might most advance the Honour of GOD, in that high station the LORD had placed him in, and we have excellent fruits of that seriousness, mentioned 2. *Chron.* 17. 6, 7, 8. And 2. *Chron.* 19. 4. and to the end of that Chapter.

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2. Where this *Sloth* and *Neglect* hath place, there is no good minded nor acted, even although men be of great and pregnant Parts, otherwise, whereas carefull and diligent Persons, though they may be far short of that quickness and abilities which others have, yet may do more good, and to better purpose prosecute their business, then they from whom more might be expected.

Its reported that the Famous and most Eloquent *Orator Demosthenes*, had no great promptness or naturall parts, but onely by Pains and Industrie, became to outstrip all in *Greece*; yet when provoked, he would speak nothing immediatly, till he had premeditated in his Nocturnall Lucubrations what he was to say: which occasioned *Pythius* an *Athenian Orator* to say, *That Demosthenes Orations did smell of a lamp*. Also, when expediency would require, that he should speak for himself *ex tempore*, *Demades* behooved to plead for him, who was very prompt, and did excell all others in an extemporanean discourse, being by Nature and Ingyne far above all others in *Athens*, tho by pains and industrie *Demosthenes* did far outstrip them all.

It falls often out, that painfull and diligent men will do far more, then many that are of much greater naturall Parts; for care and diligence will supply what is wanting in Nature.

ture and Engine: on the contrare, these of sharpest Wits, trusting to the strength of their Parts; oftentimes are slothfull and lazic while they remain too confident in their Gifts of Nature.

3. My meaning is not here to condemn seasonable and futeable divertisment, for I know the nature of man is such, that his Spirit cannot alwayes keep upon bend, except it debilitate and los its vigor and activity; for Nature it self craves refreshment by sleep in the night, after the travell in the day; so the Earth cealeth to bring forth her Herbs and Fruits at all Season, but being spared be the cold nipping frosts of Winter, returns with new strength to shut forth her tender buds in the Spring.

Its reported in *Ecclesiastical History*, that when some persons came to see *John the Apostle*, through the Fame they heard of his Holiness and Gravity, they found him feeding a Bird, who perceiving they wondred some what at him, as being disappointed of their expectation, takes the Bows which were in their hands, and asks them why they did not alwayes keep them bended? They answered it would weaken them much, and render them more unfit for service when they should have use for them: even so said the *Apostle*, must I take some divertisment, else my Spirits should fail.

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4. *Augustus Caesar* having changed *Caprea* for the Island of *Inarime* with the *Neapolitans*, that he might retire thither for his health, did build there a glorious PALACE, which he made use of for honest recreations when wearied with business. Recreations are not onely lawfull but expedient, yea sometimes necessary, but when men are too much in them, and at unseasonable times, they are sinfull and very unbeseeming any, but especially publick persons; for then not onely is time lost, but oft times needfull and weighty business neglected, justice delayed, the poor and oppressed not relieved. Even as *Tiberius* abused that Island exceedingly, which *Augustus* did use soberly, for he went thither to befool himself thorow sordid neglect and sloth, and when he was to depart from *Rome*, set out an Edict that none should call for him, and sent some of his Train before, that all who in his journey thither were like to meet him, might be put out of the way and no person to come to him; that being entered this *Isle*, he might lay all care of the *Empyre* aside: whereby he permitted *Armenia* to be taken by the *Parthians*, *Mysia* by the *Dacianes* and *Sarmatians*, and *France* by the *Germans*, with great disgrace and hazard of the whole Empire. He in the mean time taking liberty through the secrecy of the place, which was guarded on

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on every side with high Rocks, and no entry thereto but a narrow shoar, did abundantly and freely discover the ill dissembled vices of his mind: And with *Pomponius Flaccus*, *L. Piso* spent both dayes and nights in feasting and drinking. To the One he gave the *Province* of *Syria*; to the Other, the Government of the City of *Rome*; calling these his most joviall Friends and Companions for all seasons.

His greatest delight of that *Ise* was, that there he could execute his cruelty more easily, (wherein he took singular pleasure) for whom ever he did hate, after most exquisite and long torments, he caused throw them into the Sea. Its sad when the lawfull recreations of some, are turned into such excess by others, that they become their shameful snares and sins.

5. *Demetrius* King of *Macedon*, in the beginning of his Reign, was exceedingly given to sluggishness, and delighted onely in solitary idleness, that it was very hard and difficult to get access to him, which was the more revented by his Subjects, that King *Philip* had been so accessible, that any might have got audience from him at all times. It fell out that an old woman finding the King not busie, requested him to hear her graciously: The King replied somewhat passionatly that he had not leasure to hear her but she fastning her eyes cryed out, that he should not be a King  
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if he irked to hear: *Demetrius* considering and becoming more mild, gave her audience at great length, and did her business and sent her away with very affable words; and after he had pondered the words of the old woman, he changed his way and became very accessible and gracious to all that made address to him, so that a great part of the day he spent in hearing and giving answers, not without great profit and delight.

6. By all this, I would desire a due diligence in all Affairs, with that seriousness that becomes; not excluding seasonable and moderate divertisement, which will rather whet then blunt the Rational Faculties for their proper exercises. And that neither *Magistrat* nor *Council* may satisfie themselves with the name of their charge, nor with the forme of their appointed dyets and meetings: but labour to consider the particular affairs of the *Town*, and of their respective Charges and to consider of every good and laudable Motion that concerneth the same, and not think it sufficient to approve the same in words; or with a verbal consent; but so to entertain it, and prosecute all these publick concernments, as not onely to stop the mouth of any that may challenge them of neglect; but fully to have the answer of a good Conscience towards *GOD*, before whom they have lifted up their hands

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to be faithful in their charges and employments.

7. And here I judge it not unfit to offer it to consideration, that as this is a Duty of persons in publick trust to mind their own Administrations; so it were worthy of a Judicious *Senate*, that would advert to every thing commendable in a *Common-Wealth*, to study all wayes and means to check the idleness and negligence of all within their Corporation: especially of the Youth, whose spirits being naturally in the greatest heat, and consequently fittest for action, would be carefully kept at virtuous Employments, which by the Favour of GOD may greatly conduce to the good of the *City*, and preservation thereof in its prosperity; otherwayes if *Idleness* get liberty, all the activity of their Spirits will vent it self in Vice, which is not onely their personal ruine, but the decay of the whole Body in a short progress of time.

8. *Homer* the Famous *Græcian Poet*, when he would mock and jeer *Idlesse* and *Lazines*, he brings in the *Cyclops*, or Antient *Gyants* who passe their whole time in Idleness, and esteems it their chiefest happiness to be doing nothing, he allots Lands to them that neither needs ploughing nor sowing, but all fruits grow there naturally of their own accord, by which they are plentifully fed: and least they should be troubled with the meanest thought, he com-

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mits all care to the *Woman*. His Verses are rendered in *Latine* to this purpose.

*Omnia per sese nullo nascuntur Aratro,  
Non Fora, non causas agitant non sancta Senatus  
Fura, sed in celsis habitantes montibus antra  
Et puer, & magnis de rebus judicat uxor.*

Englisht thus.

*All things grow of themselves without the plough,  
They plead no causes nor in Courts do sue,  
Regarding not the Senats sacred Laws,  
But in high hills they dwell and dungeon caves:  
They to their wife and children do commit  
To judge of weighty things, as they think fit.*

This kind of *Idlesse* is most hatefull, because it is to be esteemed the greatest enemy to *Vertue*, and opposes every commendable Art and Calling: and because it abhors the meanest care, therefore its called by the Antients *Incuria*, and by the *Græcians* *ασυρδεια*, that is without care. I would have all (especially of the meanest rank) to hate *Idlesse*, because it hath three evil Companions attending it. *Reproach*, *Poverty* and *Famine*, which are three exceeding fierce destroying beasts.

9. But though I was saying something in the former Chapter against unlawfull hunting after places and preferment, I cannot but take occasion from this, to shew such a fair way to satisfie their desires, and for this let them

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take notice of the word: *Prov.* 22. 29. *Seeft thou a man diligent in his business, he shall stand before KINGS, he shall not stand before mean men.* Here a promise of Honour and Preferment to the carefull and the diligent, and this is a commendable and most lawfull way of seeking preferment, if when a man from a right Principle out of Conscience of Duty, studies a sedulous carefulness and diligence in all he is called to go about. Upon the contrare, *Idleness, Sloth* and *Laziness* is threatened with difficulty vexation and pain. *Prov.* 15. 19. *The way of the slothfull man is an hedge of thorns.* So *Prov.* 13. 4. *The soul of the sluggard desireth, and hath nothing.* *Prov.* 21. 35. *The desire of the slothfull killeth him, for his hands refuse to labour.* See *Eccles.* 10. 18. *Prov.* 24. 30. 31. I wish all persons both in private and publick employments may seriously mind these threatnings, relating to this common guiltiness of *Idleness* and *Neglect*.

10. But for the encouragement of any who are grieved for their *Sloth*, and averfation from Pains, Industry and Vertue; I shall give them two or three instances, that may raise their hopes and preserve them from utter despondency, and sinking under this burden: But I must say it were a ground of good hope, if such as have been useless in their generation, either through a naturall sluggishness of Spirit, or deprived

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depraved manners, frequenting loose and dissolute company, that they were so far come to themselves as is said of the *Prodigal*, *Luke* 15. 17. To reflect upon their Folly and *Sloth*, and thereby become weighted with it, so as not onely to desire, as *Prov.* 21. 17. but seriously and effectually to resolve, to set a work after Duty with all their might: To such I will set before them these instances.

11. We read of *Manlius Torquatus*, son to *Lucius Torquatus*, (a most brave and excellent *Roman*,) that he was of such a blunt and blockish nature, that his Father did appoint him to live remotly in the Countrey as being unfit for either private or publick business; yet notwithstanding, a little after being wearied with his sluggish disposition, he so bestirred himself, that he relieved his father (being found guilty) from the hazard of the Law, and by the War and Victory he had over the *Latins*, he obtained a Triumph with the great applause and consent of the whole people.

What greater corruption could appear, then in *Fabius Maximus* in his Youth, but when he came to riper Years there was nothing wanting in him that could be for compleating the gallantest of men; to whom the Surname of *Allobrogis* was given in honour of the Victory obtained over the *Gauls* or *Frenches* by his particular

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cular care and conduct, which Surname never wore out of his Posterity.

Neither is that passage concerning famous *Themistocles* to be past over in silence, whose profligate and abominable Life was so despaired of, that his Mother did hang her self for grief, yet afterward coming to more years, he attained to such excellency, that the most Eloquent *Cicero* stood not to call him the Prince of *Greece*, and not unworthily, seeing he gathered the distressed Forces of *Greece*, when *Xerxes* with his innumerable Navy began to burn *Athens* and other Towns, and became the Valiant Avenger of his Countrey, and compelled that King whom the Seas seemed not sufficient to bear, to return with trembling into his own Countrey in a smal fishing boat. O that such may be the fruits of many that have long stood as barren Plants in their Generation!

Let all that are sensibly touched with a deep impression of their unfruitfulness and useless life, improve by Faith and Prayer, that refreshing Promise, *Psal. 92. 12, 13, 14. The righteous shall flourish like the palm-tree: he shall grow like the cedar in Lebanon. Those that be planted in the house of the LORD, shall flourish in the courts of our GOD. They shall still bring forth fruit in old age: they shall be fat, and flourishing. Now the LORD is faithfull, And his truth endureth for ever. Psal. 117. 2.*

CHAP.



CHAP. IX.

*Anent Envy and Vain-Glory, being both Enemies to Vertue.*



IN the next place, I would have *Counsellours* and *Citizens* watching against *Envy*, whereby a man grieves at his Neighbours Good, Prosperity and Success, and rejoices at his hurt; or when any cross event befalls him. If the good of the *Common-Wealth* were sincerely aimed at, it would be the joy of all the Members that the Body were well. If any were blest to be an instrument of good to the Publick, every Ingenious Person that hath a Publick Spirit would rejoice therein, and esteem more of the person, and give all the Glory to GOD the cheif Author thereof: and would be far from that venomous disposition, to detract, misconstrue, defame or look with an envious eye upon such as did deserve better from all.

2. This evil of *Envy* rages most against the best deserving, and therefore the more hateful. If any one be blessed to be an instrument of good, and because thereof, be commended

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mended by some according to demerit, this stirs up *Envy* in others, and occasions detraction and misconstruction of the best deeds or endeavours, contrare to the rule of Love, 1. Cor. 13. 4, 5. *Charity envyeth not, thinketh no evil.*

3. *Envy* hath brought ruine to many Famous *Cities* and *Persons*. It was the misery of *Athens*, that could never endure to see one *Citizen* become more Famous and Deserving beyond his fellow *Citizens*, but either he was killed, banished, forefaulted of his Estate, or otherwise tempted to put hand in himself. It was *Envy* that was the death of that moral and most strick *Philosopher Socrates*, whom, when his Wife *Xantippe* (tho a most perverse Woman, and had been a daily Tryall to the Good man, yet,) when she saw the Executioner reaching the Cup of Poison, which he was sentenced to drink, cryed out, *That he was an innocent man that was now to dye.* *Socrates* answered, *What? thinks thou it better I should dye guilty?* What may be said of other Famous *Athenians*, whose Glorious Actions both in Peace and War, at home and abroad, did not honour them with the Glory of *Trophies* or *Triumphs*, but procured the Punishment of an miserable Exile.

*Themistocles* after he had beatten *Xerxes* in a *Sea-Fight*, and had deliivered his *Courtrey* and all

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all *Greece* from the Command and Tyrrannie of the *Barbarians*, behooved to yeeld to *Envy*. He is rewarded with ten Years Banishment, and the best excuse the *Athenians* could put upon it, was that they might bear down his Spirit, lest otherwise by Power and Glory, he might be lifted up and transgress the bounds of that popular equality that was fit: yea, they permitted *Tymocreon* a *Rhodian Poet* to defame him in Verse, and to accuse him of Covetousness, Unjustice, Wickedness and Perjury.

5. *Aristides* who by Vertue and the Glory of his Actions was most Honourable, and through his Zeal to Justice, was surnamed Just; was ejected and banished out of his Countrey, though he had preserved, enlarged it, and with so great Honour made it Famous. When he was going out of the Town, he lift up his hands to Heaven, not with imprecations against his *Citizens*, but prayed to the most High GOD, that all things hereafter might befall the *Athenians* so happily and successfully, that there might be no more occasion to remember *Aristides*. Examples might be multiplied, to show how *Envy* hath depressed many excellent Men, and rendered them incapable to do their *Courtrey* or *Common-Wealth* service.

6. But because this is the thing that envious ones most desire, I shall mind them of some

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Scripturall instances, that may deterr them from so base a Vice. Let such consider, that *Envy* is a disease that torments themselves, more then it can do the person whom they envy; Therefore *Antisthenes* said, *that as rust eats iron, so does envy the person that envyeth.* *Solomon* sayes, *Its rottenness of the bones.* *Prov.* 14. 30. So *David*, *Psal.* 112. 10. speaking of the envy of the Wicked to the Righteous, sayes, *They shall gnash with the teeth and melt away.* *Iob.* 5. 2. *Envy slayes the silly one.*

7. It was *Envy* that made *Corah*, *Dathan* and *Abiram* provoke the LORD, to cause the Earth open her mouth and swallow them up. So *Psal.* 105. 16. compared with *Num.* 16. 30, 31. verses. *Envy* was the first rise of the ruine of *Pharoah* and the *Egyptians*, *Exod.* 1. 9. *Behold the People of the Children of Israell are more and mightier then we.* GOD who is Love it self, and takes pleasure to do good, and also in the wellfare of all his people, cannot endure *Envy*; wherefore if we would approve our selves to be of one Spirit with Him, we would not envy the Honor, Esteem, Riches or any Vertue which others do happily procure, but when ever Providence should bleis any, to be instrumentall of publick Good, we take the Obligation as our own, thinking our selves bound to recient it as done to our selves.

8. But because naturally the Spirit that dwell

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leth in us lusteth to *Envy*: *Iames* 5. 5. all persons would need to watch against Vain-Glory and Vaunting, as they would wish to be freed from *Envy*, for nothing provokes others more to *Envy*, then the vanity of boasting of their Vertues, Worth, and of any Good they have done. Its good to keep an equality and carry soberly, not permitting our selves to be blown up with any wind of vain Conceit or Applause from others, nor to hunt after it. Many *Heathens* have given eminent Examples of Moderation in shunning all causes of *Envy*, some have removed themselves from their *Native Countrey* of purpose to eschew the *Envy* of their *Citizens*; others have refused Rewards for their most Notable Services. As *Pittacus Myteleneus*, who was holden for one of the seven Wise Men of *Greece*, for when he had freed his Countrey from *Tirraney*, and had killed *Phrynon* the *Athenian Generall* in a singular Combat, when the Supream Command of the *Common-Wealth* was offered to him he refused it, and when his Countrey-Men offered him great and large Lands, he requested that they would not give him what many would envy, and many more covet: *Wherefore of all these* (sayes he) *I will have no more, but so much as may declare the moderation of my Spirit, and be testimony of your Good Will towards me; for lesser Gifts and Rewards are of greater duration, and great things are scarce thought a mans own.*

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I might add many more Instances of the like Sobriety and Moderation in great Persons from several Histories, & particularly from the Famous and ever to be Honoured *Common-Wealth* of *Venice*, where it may be observed, that there was very little personall Ambition, or Affection of airie Applause, for all they contended was for the Good of their Native Countrey, and Wealth and Honour thereof; for they would not admit of Sumptuous Tombs, nor Magnifick Statues, nor the Warlick Ensignes of their Glorious Victories to be set up as the lasting Monuments of their Vertuous Atchievements: but to give one of the many of such instances, *Caspar Contarenus* that Noble *Venetian*, in the description of the *Venetian Common-Wealth*, shoves for proof of this, that *Andreas Contarenus* Duke of *Venice* dying shortly after that most remarkable Overthrow he had given the *Genoaves*, prohibited by his Latter-Will that no Ensignes or Ducall Coat of Armes, neither his own propper Escotcheon or Name should be engraven on his Tomb, that no person might know where such a Worthy and Well Deserving Person was interred. This and the like, may check the airie and vain Spirits that hunt after the vain applause of the World.

9. The *Apostle* gives an excellent Direction, (which all that have a right esteem of Gospel Rules will walk by,) *Philip. 2. 3. Let nothing*

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be done through strife, or vain glory, but in lowliness of mind, let each esteem other better than himself. Again, *Gal. 5. 26. Let us not be desirous of vain glory, provoking one another, envying one another.*

10. As for *Avarice* which is a most dangerous and destructive evil to a *Common-wealth*, when it gets place in the hearts of Rulers, its so gross a Vice in publick Persons, and I having never seen, nor known any prejudice done by any in power within the *City* I live in, to the common *Treasurie* or damage thereof: I shall not insist on it. *GOD* Himself having by *Jethro* given it as a speciall Qualification of all that should be in Authority, that they should be men *Hating Covetousness*, *Exod. 18. 21.*

Thus having touched at some speciall Evils very prejudiciall to a *City*, I shall in the next place, fall to speak somewhat of the particulars, which the *Town-Councill* should be carefull to cherish, for promoting the good and wellfare of their Corporation.

CHAP.



CHAP. X.  
*Ancient Love and Concord, as the  
surest foundation of a Kingdom,  
City or Common-wealth.*



The foundation of all Kingdoms, Common-wealths, Cityes, Societies and Families, is LOVE and CONCORD; for as our Lord said, *Mat. 12. 25. Every Kingdom divided against it self is brought to desolation, and every City or House divided against it self shall not stand.* This may alone suffice to discover the absolute necessity of Concord and sweet Harmony in a City and Common-wealth, therefore have I chosen to lay it down in the first place, as the only and sure foundation of a happy and prosperous City. For what is the Origen of a City or Civil Society, but an harmonious Concord and Agreement, to live together for mutuall Aid and Assistance in all common Concernments: and when this common and necessary principle is forgotten,  
and

and every one minds mostly his own things, with the utter neglect of the common-Good, it may be said, that People and Place are going to ruine. And in no Age since the World was, can any instance be given, where such a City or People did prosper; multitudes of instances may be given where it was the dismal presage of an inevitable destruction, and that of the most famous and magnificent Cities in the World. To forbear the many miserable effects, which at first view are obvious to any judicious beholder, where this Vertue is wanting, I shall instance but this one Evil, which is an inevitable consequent thereof, and it is this; Every motion that can be made for the publick Good, though with demonstration of never so much advantage, if it but cross the particular interest of any Partie or Person, yea, because it proceedeth from such a person or partie, it is forthwith opposed, crushed and utterly hushd down by these concerned; and all their Witt, Power and Moyen laid out for that end: Whereas, if there be Love and Harmonious Concord amongst the Inhabitants, all will joyn as one man, to promote every Motion that may further the Publick Good.

2. Wherefore, I judge it a chief Duty lying upon all in Charge, or that have any Place or Authority in a Common-Wealth to lay themselves out in the pursuit of so great a Benefit:  
and

and seeing this is so necessar and conduceable for the good of a Corporation, I shall propose these few means that may contribute for the attainment and preservation thereof when attained.

3. In the first place, let there be care taken that all Ranks of Persons have their due Liberties and Priviledges preserved, according to the Rules and Constitutions of the *Common-Wealth*; for ineroachments upon these have caused great agitations, yea many alterations in the Governments of *Cities*, and sometimes have hazarded the ruine thereof; from this General I shall instance some Particulars.

4. Let the People beware, *first* of encroaching upon the Priviledges of the *Councill* and *Magistrats*, which cannot be done without Mutinies and seditious Meetings, and the most effectuall way to prevent this, is, *Secondly*, That the *Magistrats* and *Councill* be very tender of the Priviledges and Liberties of the People, to do nothing against them by force or oppression. Hence it was that the People of *Rome* rose up against the *Decem-viri*, when they perceived them to exercise Tirranny and Oppression under the covert of Authority: Therefore, by sedition and slaughter they were thrust out, and a new Government erected. So also the Thirty *Prætors* of *Athens* (whom *Lysander* the *Lacedemonian* had set up, after they had with Poison and Sword destroyed many Famous Worthie Men) were

were destroyed and overturned by *Thrastrubulus*, which *Socrates* that Divine *Philosopher* foretold before he drank that deadly Poisonous Cup at their Decree. Therefore, *Magistrats* would rather moderate their Power by Authority, then bend and strain it up to the hight. Thus wisely *Theopompus* did bow the Royal Authority amongst the *Lacedemonians* to a certain mediocrity, and was the first letter up of the *Epheri* from amongst the Common People, (like the *Tribuns* amongst the *Romans*) and when he was Taxed by his Wife, as in scorn: *Thinks thou not shame* (said she) *that thou leavest thy Son with less Royal Authority and Power, then thou got from thy Ancestors.* He answered wisely, *O Woman! I do not leave them less, but a far more strong and lasting Authority.* *Magistrats* would be milde and sober, as well as severe, as in Wisdom and Prudence the severall caises may call for.

5. Let not *zelly* the *Bretheren of Gild* ineroach upon the just Liberties of the *Trades*, which I think were rather to be enlarged for the encouragement of Vertue, then peremptorly to be hem'd in: where there can be but small prejudice thereby to the *Bretheren of Gild*, and yet great benefit to them. By this the *Trades* might be engaged to consent more freely and cordially to all good Overtures, that might advance the Publick Interest of the *Town*;

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*Town*; therefore, any Favour may be allowed them with Publick Consent, that may not tend to set them up in a stated Faction, and thereby make a rent in the Body, but all things which may evidence the good Respects of the *Town* to them, and encourage them in their *Trades* to be vertuous and diligent, ought freely and kindly to be condescended to. 4ly. On the other hand, the *Trades* ought not to envy the Priviledges of the *Brethren of Gild*, but each should be subservient in their places to another, neither of them seeking to *Remove the antient Land-mark which their Fathers have set*, *Prov. 22. 28.*

6. In the second place, let due care be taken to suppress Factions and all factious Persons, which hath a direct tendency to Discords, Hatreds, Emulations and many such like bad Vices; if this Evil were seriously laid to heart, all the means that Wisdom and Prudence could help men to fall upon, would be imployed and improven to bear down this, of which I have spoke somewhat in the *seventh Chapter*, and therefore shall forbear it now.

7. In the third place, let Justice be duely administered to all without respect of persons without fead or favour; according to 2. *Chron. 19. 6, 7.* I but name this, &c for brevities sake forbear, having mentioned it at more length in the 5. *Chap.*

8. Let fourthly, all the Inhabitants study a loving,

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loving, discreet and respectfull cariage to one another, according to their Rank in the fear of the LORD, and discountenance and bear Testimony against all miscariages that may cross *Love and Concord*, and let all live in a courteous and peaceable Disposition; and if there be any mistakes, which may readily fall in amongst Neighbours, let every one according to their Relation and Place study to clear it, and reconcile all disagreeing Parties, and look upon these that are apt to kindle discords and prejudices amongst *Citizens*, (under what ever pretence) to be unworthy to live in civil Society. If we be bound to offices of Love to Enemies, *Exodus 23. 45*, how much more to our Neighbours and fellow *Citizens*. This would be very lovely both in the sight of GOD and Man, according to *Psalms 133. 1. &c* throughout. *O how good and pleasant it is to see Bretheren to dwell together in Unity, &c.*

9. For begetting and mantaining this desirable Blessing of *Love and Concord* in a *City* and *Common-Wealth*. Fifthly, it would be very conduible to have Societies, Fellowships and Fraternities set up in a *Town*, and they to have frequent Meetings for conference about such Affaires as are most pertinent to their Societies; and for this end, it were good there were commodious publick Houles for their respective Meetings, with wayes set down and settled for all

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Accommodations convenient, (whereby meetings in Taverns might be evited, where there is oftentimes too much Money lavished, and the Creatures too much abused, and much time mispent,) where, with much sobriety and mutuall assistance they might with due moderation argue and debate about improvement of Traffick in Merchandise, and advancing of Trades and Arts, and propose Overtures, and set down wayes for the same, as need should require, to call for the Aid, Assistance and Authority of the *Magistrats* and *Councill*, and in all these Meetings, care should be taken that no motion might be heard, much less entertained, that did tend to division, just irritation or offence to any within the *Commonwealth*; but let all have one eye to the Glory of GOD, their own Good, and the Prosperity and Advantage of the whole *Incorporation*. *Bodinus* in his third book of his *Reipublick*, and seventh chapter towards the end, shewes severall Advantages of these Meetings and Societies in Countries and Provinces, and particularly in the Province of *Languedock* in *France*, what great and good things they did, which I shall refer to the reader to peruse, but generally, there is much good to be done to the whole *Town* when they are discreetly and well ordered. By *them*, all abuses may come to be rectified, and what is defective supplied;

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supplied; and in a word, much reformation attained, and advantages improven for the good of every Partie and Members of the Body, and much *Love*, *Harmony* and *Concord* attained and maintained among all the Inhabitants.

10. It were good *Gly.* and very expedient, that the Inhabitants could come to that degree of Freedom and Brotherly Kindness, as cheerfully to entertain each other at Table, (my meaning is not by Feasting, or in any extraordinary way, which might tend rather to a prejudice then increase of *Love* and *Friendship*; but that neighbours might be so free and friendly together as to both give and take a part of any homely fare as occasion did offer.) *Cicero* called the Table, *Parens & Nutrix Amicitiae*, *The Parent and Nurse of Friendship*. *Lycurgus* caused the *Lacedemonians* eat all together at Publick Tables, and upon the Common Charges. The Christians in the Primitive times, (when *Love* was most remarkable) had their *Love Feasts*, and all these were but to nourish and entertain so noble and necessary a Grace, as *Love* and sweet *Concord* is.

11. By this Blessing of *Love* and *Concord*, how joyntlie all should joyn together in every Overture and motion made for the advantage of the Publick, and good of the whole Body, (that as *Prov. 24. 26* Every man should kiss

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*the lips of him that gave a good advice,* ) though it were with some apparent prejudice to our own particular, if it were for a far greater good to the Publick.

12. By this we should make the *Motto* of all the *Burrowes* be most deservedly called *BON-ACCORD*, and that upon all commendable and Praise Worthy accounts, that it should be a delight to all to live together, a good example and refreshment to strangers that should see our *Love*, and if we did entertain this Peace within our Walls, the *LORD* would add that inseparable Blessing with it, *Prosperity should be in our Pallaces*, *Psal. 122. 7.* And for my part it shall be my Prayer, as *verse 8.* *For my Brethren and Companions sakes, I will now say, Peace be within thee, and I will seek thy good.*

## CHAP. XI.

*Anent Observation of Laws, both  
Nationall and Municipall.*



Here are two sorts of *Laws* that our *Cities* are to observe, One is *Nationall Laws*, which are made by the Supream Authority, for the good of the wholl Kingdom, these ought to be carefully

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carefully observed, and if their be a neglect of them, we are lyable to the Penaltie contained in the *Laws*; and in so far as the *Law* is just and praise worthy in it self, and is through neglect or (which is worse) willfully slighted and transgressed; it leaves a staine of injustice and baseness upon the guilty: Wherefore, it is not onely the Reverence which we ow to Authority, but the Justice and Equity of the *Laws* that should engage all good Men to yeeld Obedience to the Statutes of the Nation.

2. It may be asserted without prejudice to Truth, as these that are best acquaint with the *Laws* at home and abroad knowes, there are few Nations (if any) that can be said to have better *Laws* then we of this Nation have had: so that if there should be found any neglect, it would be the default of care and diligence, yea of the fidelity of those to whom the execution of them is committed. The best remedy whereof, is to have good, able and conscientious *Office-bearers*.

3. Yet I shall not desire to be so understood, as if I thought it Duty implicitly to obey all Publick *Laws*, for I know a State may erre, and have erred as well as a Church; and therefore *Parliaments* have found cause to repeal and nullifie many *Acts* and *Laws* made by former *Parliaments* and in caise of errour (which a man by his private Judgement of discretion

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may



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may discern) it is sin to obey. For though the Authority be lawfull, yet it may make wrong Acts, which according to the Law of GOD, (who is the onely Supream Law-giver) cannot be lawfully kept, upon this account *Israel* is threatned, *Micah* 6. 16. *For the statutes of Omri are kept and all the works of the house of Ahab, and ye walk in their counsels, that I should make thee a desolation, and the Inhabitants thereof an hissing: therefore ye shall bear the reproach of my people.*

In this caice, I say when a Lawfull Authority Acts unlawfully, our duty is to suffer rather then to sin. It is therefore the duty of all to pray earnestly for Law-givers, that they might be Governed of GOD to make no Acts but what are good and observable, and what are sinfull may be repealed. It is so far from being a duty to obey sinfull ordinances, which are contrary to the Commandment of GOD, that it argues a people to have no sound Principle of the fear of GOD, but to have more fear and respect unto men that shall die, and to the sons of men that shall be made as grass; then to the living GOD, who hath streached forth the Heavens, and laid the foundations of the Earth. *Isa.* 51. 12, 13. And GOD in his Righteous Judgement not onely threatens, but oftentimes executeth that threatning, *Hos.* 5. 11, *Ephraim is oppressed, and broken in judgement:*

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*ment: because he willingly walked after the commandment.* Its no strange thing to see a people oppressed by those, whose sinfull commands they have willingly obeyed.

The other kind of *Laws* that are to be punctually observed, are *Municipall*, such as are made and enacted in *Councill*, and if expediency require, Ratified in a Publick Head Court, by consent of the whole *Town*: for *Laws* of greatest and most common concernment, are of greatest Authority when approved by all or most of an Incorporation. It is a well Governed *Town*, where *Laws* bear the whole sway of the Authority, when neither fead nor favour, fear nor reward prevails, but all men are judged according to the Law impartially. Wherefore, I shall say no more to this purpose, but that it concerns all men in *Councill* and *Magistracie* strictly to take notice, what *Nationall Laws* are most to be observed, that may conduce most to the good of the *Town*, and Honour thereof, and carefully to see these put in execution. And as for *Laws* occasionally made be themselves, or by their Predecessors, for advancing of the Common Good, let them be observed with that veneration, and executed with that discretion, as is most becoming their Honour and Gravity.

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CHAP.



CHAP. XII.  
Some select ACTS of Parliament,  
anent Royall-Burghs and the  
Conservator, and anent  
the Staple.

**B**Ecause *Magistrats* and *Inhabitants* of *Burghs* may probably not have the *Acts of Parliament* at hand, to make use of at all occasions, I have thought it not amiss, to extract out of the *Abridgment of the Acts of Parliament*, such as I judged most proper to be known by all, with this caution, that every discreet and intelligent Person may take heed to distinguish betwixt Times elder and latter.

That in all *Burghs* there be eight or twelve Persons after the quantity of the Town, chosen of *secret Councill* and sworn thereto to decide matters of wrong or un-law, to the avail of five or eight pounds, within eight dayes warning. *Ja. 2. P. 11. c. 46.*

That no man in *Burgh* be found in *Man-rent*, nor ride in *Rowl*, in fear of *Weir* with any but the

the KING and his *Officers*, or the *Lord of the Burgh*; and that they purchase no *Lordship* in Oppression of their Neighbours under pain of Confiscation, and their lives to be in the KINGs will. *Ja. 2. P. 14. c. 77. Ja. 4. P. 3. c. 34. and Ja. 5. P. 4. c. 27.*

That all *Merchants* be *Freemen* indwellers in *Burghs*. *Ja. 3. P. 2. c. 11.*

That *Officers in Burghs* be not continued further then a Year, that the *Old-Councill* first choise the *New*; and then both *Old* and *New* choise the *Officers*: and that ilk *Craft* have *Vot* in Election of *Officers*, by one to be chosen be the *Craft* yearly, and that no *Captain*, nor *Constable* of any *Castle* may bear Office in the *Town*. *Ja. 3. P. 5. c. 30.*

In all *Burghs* four of the *Old-Council* should be chosen Yearly to sit with the *New*, notwithstanding the preceeding Acts. *Ja. 3. P. 7. c. 57.*

That the Election of *Officers of Burghs* be without partiality or mastership. *Ja. 3. P. 14. c. 108.*

That all *Officers in Burgh* be changed yearly, and that they be persons using *Merchandise* within the *Burgh*. *Ja. 4. P. 6. c. 80.* *Honest* and *substantious Burgesses, Merchants* and *Indwellers* thereof, under the pain of tinfell of their freedom who does in the contrare. *Ja. 5. P. 4. c. 26.*

That none be capable of *Magistracy*, or any

any other office within *Burgh*, except Merchants and actuall Traffickers within the said *Burgh* allennarly, and no others. And that the said *Magistrats* and *Commissioners of Burghs to Parliaments* wear such decent Apparel in all solemn occasions as his MAJESTIE shall prescribe. *Ja. 6. P. 20. c. 8.*

That the *Commissioners of Burrowes* conveen yearly in *Ennerkeithing*, the morn after *St. James day*, to treat about the wellfare of Merchandise, and their own common profit, and the *Burgh* absent, to pay five pounds to the Coast of these present, and that letters be direct thereupon. *Ja. 3. P. 14. c. III.*

That all *Ships*, strangers and others come to free *Burrowes*, and there make their Merchandise, and that strangers buy no *Fish* but salted and barrellid, and shall make no *Merchandise* at the *Lewes*, and that no Subject take *Ships* to fraught in defraud of the KING under the pain of tinsell of life and goods; and strangers contraveening, tyne Ship and goods. *Ja. 4. P. 1. c. 3.*

This *Act* ratified, and further that none buy from the said strangers, but from Free-men, at the Ports of the saids *Burrowes* under the pain of escheat of their Moveables: *2. Ma. P. 6. c. 59.* But this *Act* is called, an *Act* anent liberty of *Merchants* at the *West-Sea*.

And these *Acts* again ratified, and that strangers

gers neither buy nor sell any *Merchandise* but at free *Burrowes* and with Free-men: and that none conduct, fraught, nor pilote any stranger to the *Iles*, under the pain of tinsell of Life, Lands and Goods. *Ja. 6. P. 7. c. 120.*

That *Strangers-Merchants* lodge in the free *Burrowes* or Principall *Towns* of the Ports where they arrive, and that their Hosts give an account to the KING of their Goods inward and outward. *Ja. 4. P. 4. c. 41.*

That the Common-Good of all *Burrowes* be spent for their Common Profit, by the advice of the *Town Council*, and *Deacons of Crafts* where they are: and that the *Chamberlane* enquire into this yearly, and that the Rents of *Burrowes* be not set but for three years allennarly, under pain of nullity. *Ja. 4. P. 3. c. 36.*

Ratification of the *Priviledges of Burrowes*, and that none dwell out of *Burrowes*, use *Merchandise*, nor tap, nor sell *Wine, Wax, Silk, Spycerie, Wad* nor sicklike *Stuff*, nor *Stapple-Goods*, nor pack nor peil in *Leith* or other places outwith *Burrowes*, under the pain of escheat of the Goods. *Ja. 4. P. 6. c. 84.*

That *Commissars* or *Head-men* of *Burghs* be warned to the giving of Taxes, as one of the three Estates. *Ibid. c. 88.*

That *Magistrats of Burghs* bring yearly to the *Exchequer*, their Count-Books of their Common Good, under the pain of tinsell of their freedome,

freedom, and that fifteen dayes before, they warn all that pleases to come and object against their accounts. *Ja. 5. P. 4. c. 26.*

That no *Earl, Lord, Barron*, nor others molest *Burrowes*, their *Officers* or *Merchants*, in using their *Liberties*, under the pain of oppression. *Ibid. c. 27.*

That no man pack nor peil *Wool, Skin* or *Hide* or loss nor laid outwith from *Burghs* and *Priviledges* thereof. *Ja. 5. P. 7. c. 107.*

*Item*, That no persons strangers or inhabitants within the *Realm*, pack or peil any hides or skins in the *Isles* out-free *Burghs*, under the pain of tinsell of the saids hides or skins; and the *Sheriffs* and *Over-lords* of the Land where the same is done, are ordained to put the *Aēt* in execution. *Ja. 6. P. 23. c. 12.*

He that tines the cause within *Burgh* payeth the winners expense. *Ja. 5. P. 7. c. 110.* And also, 12 pennies per pound to the poor. *Ja. 6. P. 6. c. 92.*

That the *Officers* of *Burghs* have the onely power to punish *Forstalers* within the same, *Ja. 5. P. 7. c. 113.* Renewed, but the power of accusing (because of the negligence of *Burrowes*) given also to the *Treasurer*, or his *MAJESTIES Advocat.* *Ja. 6. P. 12. c. 148.*

That *Burrowes* have an universal Weight. *Ja. 5. P. 7. c. 114.*

That the *Officers* in *Burghs* search and apprehend

prehend all havers of false Money; or counterfeiters of the *KING S Irons* for coynzie. *Ibid. c. 124.*

That *Magistrats* of *Burghs* cause *Deacons, Craftsmen*, and *Hostlers*, set and take reasonable prices for their *Work* and *Victuals*, or else deprive them of their *Office* and *Priviledge*. *Q. Ma. P. 5. c. 23.*

Ratification of the *Priviledges* of *Burrowes* and *Burgesse*s, and that *Letters* be directed upon their *Priviledges*, and *Aēt*s of *Parliament* made thereupon, without calling any *Partie*. *Q. Ma. P. 6. c. 49. P. 9. c. 86. Ja. 6. P. 1. c. 26. P. 5. c. 64. P. 6. c. 85. And P. 19. c. 5.*

That all common high *Gates* to and from *Free-Burrowes*, and to and from *Dry-Burrowes*, from and to *Sea-Ports* next adjacent be kept and no stop made thereuntill, under the pain of Oppression. *Q. Ma. P. 6. c. 53.*

Ratified, and ordaining such as shall stop or impede the same, to be charged summarily on six dayes before the *Lords of Session*, (as onely *Judges* thereto appointed) to be decerned to have done wrong and to desist, and find caution for that effect, under such pains as shall be modified, half to the *KING*, half to the *partie* grieved, and the probation to be by *Famous Witnesses*, and not by an *assize*. *Ja. 6. P. 12. c. 156.*

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*Act* in favours of *Burrowes* of the *West*, discharging unwarrantable exactions of Fishers in *Lochfyne*, or other *Lochs* of the *Isles*; by bringing their *Fishes* within this *Realm* for serving the countrey allennarly, under the pain of oppression. *2. Ma. P. 6. c. 54.*

That none make privy *Convention*, put on  *Armour*, display *Banners*, sound *Trumpet* or *Talbron* within *Burgh*, without the *QUEEN* or the *Magistrats* license, under pain of death. *2. Ma. P. 9. c. 83.*

Ratified, and that none convocate or assemble within *Burgh* except they have license of the *Magistrats*, and that they do nothing in their Meeting against the *Acts of Parliament*, and quiet of the *Burgh*, otherwise the saids Meetings are declared seditious. *Item*, All the Inhabitants are ordained to assist the *Magistrats* and their *Officers* for suppressing of tumults, under the pain to be punished by the *Magistrats* and *Councill* of the *Burgh* as fofterers of the saids tumults. *Ja. 6. P. 18. c. 17.*

That the *Burrowes* may meet four times In the Year, by a *Commissioner* for ilk *Burgh*, and two for *Edinburgh*, at what *Burgh* they please, for matters concerning their State. *Ja. 6. P. 5 c. 64.*

Ratified, and that the *Burgh* not keeping the *Convention* when appointed by the most part, or by the *Burgh* of *Edinburgh*, or any six or eight of the rest: and warned by a *Missive* from the *Provest*,

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*Provest*, and *Bailies* of the *Burgh*, where the *Convention* is to be held or otherwise lawfully cited; be fined in twenty Pounds towards the Charges of them that meet, and that on the *Act of Convention*, *Letters of Horning and Poinding* be summarily direct at the instance of the *Burgh* of *Edinburgh* for payment of this Fine. *Ja. 6. P. 7. c. 119.*

That the *Taxation* of *Burrowes* be not altered, but stand as formerly; that is to say, that it be the sixth part allennarly of all generall *Taxations*. *Ja. 6. P. 11. c. 111.*

That no *Free Burgh* sell or annailzie their Freedom in whole or in part to any other *Burgh*, or any other wayes; without license of his *HIGHNES* and three *Estates of Parliament*, under the pain of tinsell of Freedom of the *Burgh*, either buying or selling. *Ibid. c. 112.*

*Act* ratifying all former *Acts* of new statuting, that none exercise *Merchandise* not being *Free Burgeses*, under the pain of escheat of their whole Moveables, half to the *KING*, and half to the *Burgh*, whose *Commissioner* shall apprehend the same; but prejudice to Landed-men to have some *Merchandise* to their own use and behoofe, provyding they sell not the same again. *Ja. 6. P. 12. c. 152.*

That all Inhabitants in *Burghs*, whether they be admitted *Burgeses* or not, exercising *Traf-*  
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*sick*, or having change within the same, bear their part of all *Taxes, Stents, Watchings, Wardings* and all Duties and Services touching the KING or *Burgh*, without respect to any privilege granted, or to be granted, except that the KING may exeeem one of ilk Craft for his own Service, and without prejudice to the members of the *Colledge of Justice*. *Ibid. c. 153.*

That there be three *Burghs* bigged, One in *Kintyre*, another in *Lochaber*, and a third in *Lewes*, with all Priviledges of *Burghs*. *Ja. 6. P. 15. c. 263.* See the *Act* in the *Highlands*.

That there be no exercise of *Crafts* in the Suburbs of *Burrowes*, but that the *Magistrats* and their *Officiars* may intromit with, and escheat all work wrought or working there, to whomsoever the materials may appertain. *Ja. 6. P. 12. c. 154.*

And thir two *Acts* ratified, extending the former to *Free* and *Unfree*, and having their Commodity within *Burgh*, and having no other dwelling, and bearing no other burden without the same. *Ja. 6. P. 14. c. 225.* But declared thus, that all residing within *Burgh* with their families, who may spend a hundred Pounds a Year, or are stented to be worth two thousand merks, be subject to burdens with the rest of the *Inhabitants*, exeeeming and excepting *ut supra*. *Ja. 6. P. 15. c. 275.*

That all unfree persons, not actual *Bur-gesses*

*gesses* of the *Royall Burrowes* where they dwell, and payes no *Taxt* nor *Stent*, desist and cease from using *Merchandise*, or any of the *Liber-ties* of the saids *Burghs*, under the pains statute against *unfree Traffecters*: and that *Letters of Hor-ming* be thereon direct, charging the said unfree men to find caution to obey this *Act*, as also, upon the *Decreets* of the *Convention of Burrowes*, betwixt *Burgh* and *Burgh*, and *Bur-gesses* and *Free Burrowes* upon ten dayes. *Ja. 6. P. 19. c. 6.*

That *Letters of Horning*, on a simple charge of ten dayes be direct on all *Decreets* of *Acts* of *Burrowes*, *inter Conciwes*, and others subject to their *Jurisdiction*, and the *Officiars* execution thereof given. on fyfteen dayes. *Ja. 6. P. 13. c. 177.*

That the *Common Good* of *Burrowes* after the yearly rowping and setting thereof, be yearly bestowed at the sight of the *Magistrats* and *Councill*, to the doing of the *Common Af-faires* thereof. *Ibid. c. 181.*

That the *Magistrats*, at the instance of the *Heritors*, take summar cognition upon citation of the partie, of the condition of *Bands Lyfe-rented* within *Burgh*, and ordain the *Liferenter* to repair them within an Year; wherein if the *Liferenter* failzie, the *Heritor* may enter to the possession, upon security found to pay the *Life-renter* or *Conjunctfier* the mail the house may



give the time of the cognition, and this extended to all burnt and wast lands. Ja. 6. P. 14. c. 226.

That *Burghs* and their *Stent-masters* do onely *Stent* persons according to their rents and holding within *Burgh*, but not according to their livings and rents lying without the same. Ja. 6. P. 15. c. 276.

*Ratification of all Priviledges and Acts in favours of free Burrowes and Burgeses, and especially of the Acts of Ja. 3. P. 2. c. 11. Ja. 4. P. 6. c. 34. Ja. 6. P. 12. c. 151. And P. 19. c. 6.* All here above declaring the Liberties contained in these *Acts*, to be onely proper and competent to the *free Royall-Burghs* that have Vote in *Parliament*, and bear burden with the rest. *Car. 1. P. 1. c. 24.* But this *Act* corrected, and it is ordained, that *Free-men* of *Royall-Burrowes*, and none else, may buy or sell in great or whole sale, *Wine, Wax, Silk, Spyceries, and Wad*, or other materials for *dyeing*; and that none may import or export the same, or import any other *Commodities* except as this *Act* allowes, but prejudice to *Noblemen, Prelates, Barrons* and others of their *Priviledge* of importing for their own use. But it is declared leaseome to any Subject, or any who shall buy from them, to export *Corns* of the growth of the *Kingdom*, all manner of *Cattell, Nolt, Sheep, and Horse; Coal, Salt, and Wool, Skins* and

and *Hydes*, and all other *Natirse Commodities*. And *Burghs of Regality* and *Barrony* and other *Burgeses* and members of *Societies*, may export all their own *Manufacture*, and such Goods as they shall buy in *Faires* and *Markets*; and all these *Exporters* may import for their return or fraught and hyre of their *Ships, Timber, Iron, Tarr, Soap, Lint, Lintseed, Hemp, Onyons* and necessaries for *Tillage*, or building for the use of their *Manufactories*, and also may tax and retail all commodities whatsoever. And if any *unfree-men* shall be found to have any Goods to be bought or sold, exported or imported, contrary to this Statute, if within *Burgh Royall, Suburbs* or *Pendicles* thereof, then the Goods may be summarily ceised upon as *escheat*, but if without, then they may be onely arreasted and pursued as *escheat*, half to the *KING*, and half to the *Burgh-apprehender*. But they may not onely in this last call be summarly ceised by way of fact by any *Burgh*, or any for them, under the pain of a riot. And all *Acts* and *Ratifications* contrary thereto are rescinded, and *Letters of Horning* are ordained to be direct on this *Act* at the instance of *Burghs Royall. Car. 2. P. 2. Seß. 3. c. 5.*

That where houses are ruinous within *Burgh* by the space of three years, the *Magistrats* may warn these known to have interest therein of property or annuallrent personally, or at their dwelling



dwelling houses, and them and all others at the Parish Kirk and Mercat Cross, and incaice of absence out of the *Realm*, at the Cross of *Edinburgh*, and *Pier* and *Shoar of Lieth* on sixty dayes, to repair them within year and day, or otherwise that They will repair them within the said space, or if none will buy, then the *Magistrats* may buy and rebuild them, and this right to be an unquestionable security to the builders. *Car. 2. P. 1. Sess. 3. c. 6.*

That no *Royall Burgh* keep Mercats on *Munday* or *Saturday*. *Car. 2. P. 1. Sess. 3. c. 19.*

*Burgeses* and *Indwellers* in *Burghs Royal* may onely arreast *Strangers* living without the *Burgh* for *horse-meat* or *mans-meat*, *abuilziements* or other *Merchandise* due to themselves originally, without *Bond* or security given thereof, otherwise the *Magistrats* may be pursued for wrongous imprisonment. *Car. 2. P. 2. Sess. 3. c. 5.*

*Acts of Parliament anent the Conservator.*

THAT the *Conservator* have jurisdiction to judge with six or at least four honest *Merchants* with him, betwixt *Merchant* and *Merchant* beyond Seas, and that no *Merchant* pursue another before any other Judge under the pain of five Pounds, and the parties expenses. *Ja. 4. P. 6. c. 81.*

That

That the *Conservator* come home yearly, or send a *Procurator* to answeare for him, under pain of unsell of his Office and of twenty pounds great to the KING. *Ibid. c. 82.*

That the *Conservator* admit no *Cocket*. except the *Merchants*, *Skipper* and *Factors* swear that they have no forbidden Goods, nor no lawfull Goods besides what is in the *Cocket*; and that they know of none in the *Ship* pertaining to others, and that so far as they know all the Goods pertain to *Free-men*: As also, that before the loading of the *Ship* for her return, they swear that the Goods pertain to themselves, and not to *Strangers*; otherwise, the *Conservator* may arreast the *Ship* and Goods, at least all the Goods of the refuser. *Ja. 6. P. 15. c. 257.*

The *Conservator* should put the *Acts* against *Usurie* in execution upon all *Scots Merchants*, *Skippers* and *Factors* in the *Low-countries*, and compt thereupon to the *Treasurer*. *Ibid. c. 259.*

*Acts anent the Staple.*

THAT an Incorporation be made of *Scots* in the *Low-countries*, and their Priviledges, ordaining the *Scots* residing there, and pretending to the saids Priviledges, to give their Oath of obedience to the KING and his *Laws* as if they were dwelling in *Scotland*, and that they pay for their entries ten Pounds *Fleemish*, and

and the persons refusers to be deprived of all benefite or commerce with his HIGHNES Ledges. Ja. 6. P. 6. c. 96.

That no Ships passing to the Low-countries land any mans Goods but at *Campvere*, or the ordinary *Staple*, and that no person go on land, or take any thing out of the *Ship* unill her arrivall there, under the pain of ten pound *Fleemish*, and the *Conservator* should take the *Merchants* and *Skippers* Oathes thereanent. Ja. 6. P. 15. c. 258.

That *Merchants* coming from the *Low-countries*, give to the *Conservator* an account of the quantity and quality of the Goods, under the pain of confiscation thereof, and that a subscribed *Cocket* thereof be sent home to the *Treasurer*. *Ibid.* c. 260.



CHAP. XIII.

Concerning some Means in generall, by which a Burgh may flourish.



T ought to be the care of a faithfull *Senate*, and vigilant *Rulers* over a *City* and *Common-wealth*, seriously to consider, by what means a *Town* may most flourish, grow

grow in Greatness, prosper in Riches, and increase in Numerous and Vertuous *Inhabitants*.

I shall name some of these. 1. *Religion* was a mean whereby *Jerusalem* was not onely made head of that *Kingdom*, but also greatest in all *Asia*, because all the *Males* behooved to appear there thrise a Year.

There was the Temple of the LORD, there the High Priest and all solemn Oblations and Sacrifices, hence it was called the *Holy City*: but now there are no places that have any Holiness in them under the Gospel, *Job.* 4. 21, 22. For GOD may be Worshipped every where, and any where, if it be in Spirit and in Truth. I know not any Religious Concernment that might more greaten a *City*, nor be a more attractive motive for Strangers, that had any Principle ruling in them of the fear of GOD, then a Holy People. *Isa.* 4. 3. and 60. 21.

When the *Inhabitants* of a *City* generally did walk so Christianly and so Sweetly together, according to Gospell Rules, that they might give evidence of the fullfilling these blessed Promises, *Isa.* 1. 25, 26. upon which account a *Town* might be justly termed a *City of Righteousness*, the *Faithfull City*, this was a sure foundation of all true Prosperity and Greatness, therefore let all profane and ungodly persons be esteemed the chiefeft enemies to a *Cities* wellfare and the Pious and truely Godly the chiefeft Jewells and Blessing thereof. A

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A 2d. mean of making a *Town* flourish, is a dilligent care to have *Trade* and *Merchandise* thriving by all due encouragement thereunto, and to endeavour (if possible) to have some distinct and particular *Commoditie* to be exported or imported, that no other neighbour *Town* hath, or some usefull *Manufacture* that is not in any other place of the *Nation*: or at least not so good or cheap. It were a desirable thing in *Scotland* to see every *Town* to improve their Situation, and soyle their Rivers, Lochs, Trades, Arts and Engines, and in a word their particular properties and advantages by industrie, that each of them might be found to have some special and distinct commodity to vent, for their own great benefit and their Countries service.

A 3d. mean is to cherish Industry and Arts and Handy-crafts, See *Potero* on the greatness of Cities, *Pag.* 84. and to procure excellent Wits and Persons of eminent Qualifications for that end.

4ly. The erecting and mantaining Schools of Learning, and Professors of all usefull and commendable Sciences, which may draw the Youth of the Countrey to be bred in Cities and Towns in doing whereof, speciall care would be had that strict Laws and Orders might be set down for the good and quiet behaviour of the Students, and these duly execute by faithful *Masters*,  
and

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and carefull *Magistrats*, that Parents and Relations may send their Children thither in a measure of confidence and security, and so the Inhabitants be preserved in Peace.

5ly. Inviting by immunities from *Taxes* and *Tolls* all that have any commodities to sell, to frequent *Mercats* and great *Faires* within *Burgh*, which would need to be procured from the *KING* and *Parliament* for that end, by which a *Town* may have severall advantages, though the *Taxes* were quited, at least very low. As *Monthly Mercats* in every great *Town*, for Horse and Oxen, by which the Countrey may be served at all seasons, and the *Burgh* be benifited by the change that the Countrey People should make.

6ly. That all the *Judicatories* that may be had be set up within *Burgh*, whereby the Subjects may have occasion to make frequent resort to the *Town*.

7ly. To endeavour to order well all necessaries for Food and Fireing, and for keeping and mantaining Families within *Burgh*, that all Persons of Quality may be encouraged to buy and build Houses in Towns, which would undoubtedly contribute much for the Prospering of *Trades* and *Arts* in a *Town* by their change, and greatly enlarge the *City*.

8ly. If there be any speciall Blessing of Nature in or near to the *Town*, that may be for  
pleasure

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pleasure or profit to Strangers, that the same may be published and set forth with the best advantages, for inviting the concourse of Strangers to the place; as *the Waters of Bath in England*, the *Medicinall Wells and Fountaine at Spa in Germany*, and *Orges in France*; and *that health giving Spring for Gravel, Gout, Hydroptic and Collick at Aberdeen*, being drunk (according to *Dr. William Barclay* his printed prescriptions) in the *Summer-Moneths*. Or if there be any notable or curious device invented, or illustrated by Art, which may adorn or enoble a *Town*, the same will influence, and not a little concur to advance it. All these former means have been drawn from profit, it is to be considered, that pleasure hath been a special mean to draw Strangers to a *City*. And for this,

*gly.* Curious Gardens, fruitfull Orchards, in, or about a *City*, especially when so so placed as may most beautify the *Town*, which may be no less profitable then pleasant, according to the saying,

*Omne tulit punctum qui miscuit utile dulci.*

I shall in the next place enlarge upon some of these in particular, in the *fourth Chapter* I did treat of *Religion* at some length, and shall not therefore insist now, but regrave that Superstition hath served to greaten more *Towns* in many Kingdoms of the World, then the  
true

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true fear of GOD; and that love that should be amongst Christians. Witness *Rome*, which is so much frequented upon the imagination of her pretended *holy places*, and *false reliëts of Saints departed*, and the *supream Authority of her Ecclesiastical Affairs*, and her *Judaick Jubilies*, by which and many more such like Impostures, she hath made *many Nations drunk with the Wine of her Fornications and Whoredomes*, and thereby keeps her self in such greatness, till the **LORD** by pouring out the *vials* *Rev. 16.* burn and consume that seat of the *Beast*.

Many other *Cities* and *Towns* are also greatly frequented upon superstitious Accounts by Strangers, as *Loretto in Italy*, *S. Michael in France*, *Compostella in Spain*, and many other places altho rough and almost inaccessible. But now when Light hath discovered these *Antichristian-Delusions*, I think we should study upon more Christian Accounts, to invite Strangers (as was said in the beginning of this *Chapter*) by being through divine Grace a holy People, living in the true fear of GOD, and in love to his holy Image, where ever it is to be seen by an holy and blameless Conversation. Though there be a difference in Judgement in most *Cities* now in *Brittain*, let it be our care to love all Men, and seek thee good of every one, if so be the **LORD** may bring them to the knowledge of Himself, and the acknowledgement of the Truth, and walk

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walk according to that rule, *Phillip. 3. 15 16.* This as it is very suitable to Christian Charity, and that meekness and moderation that becometh the Gospell, so it is very conducive to the greatning of a *City* and *Common-wealth*.



## CHAP. XIV.

## Concerning Merchandising.



Having touched some Generalls necessary for the prosperity of a *Town* in the *last Chapter*, I come now to speak of some of them more particularly at some more length, and the first is *Merchandising*.

*Rulers* ought to have a speciall care to give all due encouragement to Trading that can be thought upon for by it a *Burgh* is mostly distinguished from a *Countrey-Village*; rather then by strong Walls or Fortifications as some distinguish, without *Trade* a *Town* were little better: so that *Traffick* is the very essence, and by it the Being and Vitalls of a *Burgh* or *City* is maintained.

*First*, It therefore concerneth *Magistrats* and *Councill*.

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*Councill* to assist, yea, to own as their proper Concernment, all the Interests that may impare or prejudice the *Traffick* in all *Staple-Commodities*, when the *Supream Authority* makes any *Act*, or are like to do any thing that may damnify the same; as in highting *Customs* or *Bulzeon*: These things would be adverted to, and all opportunities carefully attended when matters of that nature may be best helped, especially at *Parliaments*, for this there is a great necessity to make choise of understanding, able and active men to be *Commissioners* at such times, otherwayes it may fall out to be done at such a time, that possibly cannot be gotten helped in an Age.

*Secondly*, It were good to look well upon all these wayes whereby *Trade* is prejudiced amongst our selves, as to take condign order with *Forefallers* of *Mercats*, and such raisers and highters of the prices of common *Commodities*, and these that studie to enhance one particular *Commoditie* in their hands, that they may sell and oppress others at their pleasure, and many more wayes which others can more easily fall upon that are better acquainted nor I am with the like.

*Thirdly*, It were very commendable for all that have charge in a *City*, not onely to look to these particulars above mentioned; but to be carefull that the *Dean of Gild* and his *Councill* of *Assessors* (to whom it would be very proper) may set themselves to fall upon the best overtures

Overtures for removing of impediments, and advancing all means that may make every Trade whether of *Scottish Commodities* outward, or such *Forraign Commodities* as are brought homeward to prosper and flourish, and then the *Councill* after mature deliberation had; that the means be propper, and may be practised without the breach of any duty to the setled Laws of the *Kingdom*, may put to their Authority and so effectually prosecute the samen that no covetous or selfish stickler ( that may possibly find himself hem'd in from his avaricious and greedy way ) may be able to gainstand what the *Councill* hath enacted for the Good and Prosperity of the whole *Merchants* in common.

*Hobbs* in his 2d. part of his *Rudiments of Dominion*, sayes to this purpose, " That every Society of men that live in a Corporation together, intending the Publick Good of the whole, would not rest upon a bare consent to prosecute that, and unless there be restraints for fear of punishments on those that out of selfish ends &c would obstruct the Weell of the Publick, so that all mens particular Wills must run in the Will of the *Councill*, or such as are the *Governours*, viz. the major part thereof.

*Fourthly*. I will not take upon me to mention any particular ways how Traffick may be advanced

advanced in *Towns*, it being more propper for a *Dean of Gild Court* ( which would be needfull to be alwayes of the ablest and most judicious of the *Merchants*, and such as are of most publick Spirits, ) yet it may not be amiss to offer these things to consideration.

Consider to what good improvement one man ( as I have seen in my time ) did bring the *Manufacture of Stockings*, viz. G. P. in *Aberdeen*, whereby there was a Trade in some measure kept up not onely with *Merchants* at the *South* and *West*, but also with severals that carie them both to *England* and *Ireland*; and if one man by his own private Industrie, did bring the Countrey People to such a perfection in good Stockings, what may a Corporation do, if a serious care were had for such improvements in this and many other things.

*Secondly*, Seeing we have Commodities of our own *Nation* sufficient to bring us home all necessaries from *France*, *Holland*, and the *Nations* on the *Baltick-Sea*, to serve our *Towns* and *Countries* about us, onely we have little of our own to send to *London*, and our Neighbour-Nation of *England*; wherefore such of our *Nation* as travel thither, are constrained to carry in Money to their great expense and hazard, or to draw Money upon Bill at a dear rate. To prevent this, if it shall please the LORD, ( who hath in his good Providence united both

G *Nations*



*Nations* under one KING, as well as in one *Protestant Religion* and *Language*, ) to take off these *Acts* which are made to obstruct the mutuall Freedom and Trade betwixt the *Kingdoms*, or to make up a compleat *Union*, ( which were rather to be wished ) it were most expedient to consider what Commodities we have in our *Coun- trey*, that would go best off there, as our *Linning-Gloath*, *Linning-Yairne*, *Stockings* of all sorts and syzes, *Furrs*, *Feathers* &c, and such like things as active *Merchants* might easily find out, and would need to keep a good Correspondence at *London*, seeing the *Merchants* there Traffeck with both the *Indies*, and in all places where the *Netherlanders* Trade in any part of the World: it is probable that our Commodities might in some progress of time make a good Mercat there also.

CHAP. XV.

Concerning some General Overtures for improvement of Trade, mostly relating to the Chief Rulers of the KINGDOM.



Ut seeing I have been recommending the care of *Merchandise* to the *Rulers* and *Councils* of our *Cities* and *Burghs*, *Merchandise* being an employment whereby

whereby not onely *Burghs*, but *Kingdoms* and *Common-wealths* doeth mostly prosper and flourish, if well and rightly improvén, therefore it not onely concerns the *Merchants* of the *Burghs* to endeavour the advancement and improvment of *Trade*, but with due submission it is conceived, the Powers and *Rulers* of the *Kingdom* may lay themselves out seriously to encourage it as a speciall concernment lying upon them to promote, seeing it mostly advances the good of the whole *Nation*, and the decay thereof tends so much to the Publick prejudice.

Therefore *First*, It is humbly to be wished, that our *Rulers* would take speciall care and make diligent enquiry by the *Custom-Books* and other evidences that are propper, to know whether the *Kingdom* or *Common-wealth* be losers or gainers by their Trade, by casting the ballance betwixt the value of the Goods imported into the *Kingdom*, and the Goods exported Yearly; for if there be a greater importation then there was of exportation, there is so much loss to the *Nation* by how much the importation exceeds the exportation, because the superplus beyond the value of the Goods exported exhausts so much Money which is drawn forth of the *Kingdom* to pay it, and so gradually if the super-expense continue, the *Trade* and *Nation* must come to ruine.

A *Second* mean of improvment is, that our *Rulers*

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Rulers would be pleased to take a special care of the *Coine* of our own *Nation*, and of the value of *Foreign Coine* imported, and that the Money payed in by the *Merchants* for *Bullion* may be employed for buying of *Bullion*, so that the *Mint-house* lose not the benefit of the mixture which they must needs lose if they melt *Forraign Coine*.

A *Third* is, That they would take care that the *Princes* and *States* of *Forraign Nations* may grant Favour that there be no impositions laid on upon the product of our *Countrey*, whereby to debar us from Trade with them, as that *Denmark* and *Norway* may not obstruct the Trade of our *Victuall*, &c.

A *Fourth* is, That there be an encouragment given to the *Fishing*, such as *Code*, *Herring*, and *Whale-Fishing*, both as to the exportation, and the Goods to be imported by the Money that is purchas'd by the same; and withall, that *Strangers* may be debarred from having the advantage that is more properly due to the *Natives*, for it is reported that the *Governours* of our *North-Iles* are more kind and favourable to the *Hamburgers* then to our own *Natives*, in selling their *Fishes* to them rather then to our own *Countrey-men*.

A *Fifth* is, That special notice may be taken how to improve the naturall product of our Land, such as *Coal*, *Salt*, and all kind of *Grain* *Wool*,

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*Wool*, *Hyde*, *Tallow*, *Skins*, *Linning-cloath*, *Plaiding*, *Fingrams*, *Stockings*, *Salmond*, *Herring*, &c. As *First*, That *Coal* and *Salt* may be appointed to be transported to the proper Ports as shall be thought most fit, where men may be appointed as *Factors* to have care thereof, that the exporters be not necessitated to sell at the time of fallen *Mercats*, since they are *Commodities* that may wait for a better *Mercat* without loss, and are such as cannot be wanted.

*Secondly*, As to *Corne* and *Grain*, that care may be had as is said in the *Third Mean*, or *Paragraph* foresaid.

*Thirdly*, As for *Skins* and *Hydes*, if we had access to *American-Plantations*, or if a liberty could be procured to a *Select Company*, and no others to have Trade there but they, then *Skin* and *Hyde* would be a good *Commodity*, being well *Tanned* or *Barked*, or made in *Shoes*, which would not onely tend to the great profit of *Merchants*, but would occasion many *Trades-men* to be set on work at home in our own *Countrey*, seeing we have attained to a good perfection both in *Barking*, *Tanning* and *Currying*.

*Fourthly*, As for *Wool* it needs not be exported at all, if our *Manufacturies* at home were carefully looked to; for though we have few or no select *Manufacturies* in this Land, yet

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we can improve the whole *Wool* of the *Kingdom* to better purpose, and sell cheaper abroad than any *Forraign Manufacture* in the *World* can afford it, particularly upon *Plaidings*, *Fingrams*, or any kind of *rare-Gloaths*; in respect saving of Charges is the life of all *Manufactures*, for particular select *Manufactures* must have servants well appointed both as to bedding and dyet, whereas all the *Wool* of *Scotland* may be wrought by the *Commons* of this *Nation* at a very easie rate, because of their sober way of living, and working but at such times as their other *Countray-work* permits. For illustration whereof, it will not be amiss an instance that fell out severall years ago in my own time, which may evince that the *Plaiding* and *Fingrams* made by the *Commons* in the *Countray*, is to much greater advantage, then by setting up a particular *Manufacture* for the said employment.

There was a substantial Merchant in *Edinburgh*, called *Mr. Barnes*, who considering the great Sums of Money that was brought in to this *Kingdom* by the *Plaiding Trade*, especially by the Merchants of the *Town* of *Aberdeen*, who bought mostly all their *Wool* from *Edinburgh* and the *South Parts*; so that they had it but at the second hand, and did sell it out in smalls to the *Countray-People* there about, after they had been at Charges for transporting and born the hazard by *Sea*; &c.

Whereas

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Whereas he considering, that he might have *Wool* without any such expense or hazard, and causing make *Plaiding* in a particular *Manufacture*, there he could not but make greater profit in *Holland* then they of *Aberdeen* could make, seeing he could save such a considerable expense which they were necessitated to ware out: whereupon he sets up his *Manufacture* and wrought about ten *Sea-Packs* of *Plaiding*, which might be reckoned worth twenty thousand Pounds; but when he perceived the *Merchants* in *Aberdeen* did sell their *Plaiding* at as low a rate as his stood himself at home, and yet with advantage, he fell a wondering what could be the reason; and meeting with *Alexander Farquhar* a *Merchant* in *Aberdeen* his acquaintance, enquired how it could be, laying before him the former considerations, to which *Alexander Farquhar* replied, that the people that wrought their *Plaiding*, had not by farr such entertainment as his servants had, and that they drank oftner clear *spring Water* than *Ale*: and therefore they had their *Plaiding* much cheaper than he had his, whereupon he quickly gave over his *Manufacture*.

Notwithstanding that our *Commons* live at such a sober rate, they are so set at work upon the account of their advantage in the *North Parts* of *Scotland*, that in former years the product of their labours hath brought into this *King-*

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dom

dom yearly, upwards of an hundred thousand  
*rex dollars* for many years together; without  
 this the *Nobility* and *Gentry* in thir parts could  
 not get their Money-Rents well payed, which  
 Trade and Employment hath been thir feve-  
 rall years under great decay, so that the *Plaiding*  
 and *Fingrams* are become to be sold at the half  
 of the value which they did formerly, neither  
 is the half exported, which is mostly upon the  
 account of their deceitfull mismannadgment  
 thereof, which may be helped by appointing  
 particular knowing men, and giving them al-  
 lowance to attend the *Mercats* for visiting and  
 judging the sufficiency of the Cloath, which  
 would augment the quantity, and advance the  
 Price to the value of all the *Wool* that is vented  
 abroad, and unless some such qualified Persons  
 be impowred, and by an setled allowance in-  
 duced to a diligent inspection and judging of  
 the samen, all our *Acts of Parliament* which hath  
 been so commendable enacted for regulating  
 these things, will prove but ineffectuall as con-  
 stant experience hath too much evidenced.

The *Fifth Countrey Commodity* is *Stockings*,  
 which hath been within thir few years admi-  
 rably improven by one Man in *Aberdeen*, ( as  
 was instanced before ) to wit *George Pyper*, who  
 encouraged the Countrey People so, by giving  
 them a litle money or some linning at times,  
 that from five groats the pair, he caused them  
 work

work at such a fynness. that he hath given  
 twenty shillings sterling and upward for the pair :  
 but as the sufficiency of *Plaiding* and *Fingrams*  
 may be recovered by carefull visitors to the  
 great advantage of the Countrey, so the *Stockings*  
 may be made the more saleable, if the suffi-  
 ciency of them with the due length and shape  
 both of Men and Womens be diligently obser-  
 ved, for which a gage may be made according  
 to the principall gage, and disperfed through  
 all the Countrey, that no *Stockings* may be  
 censured, or confiscated through ignorance of  
 the owners, and the visitors allowance for his  
 mark and seal appointed, that all Forraign-  
 Countries may come to know the due esteem  
 that our *Stockings* are to be had in.

As the neglect of the sufficiency of *Plaiding*  
 and *Fingrams* have been a great cause of the  
 decay of Trade, so the los of the *Plantations*  
 by the *Dutch West India Companies* is likewise a  
 considerable cause thereof; which requires that  
 we should wisely consider, how and where we  
 may recover a good off-tract of these Com-  
 modities, for it was the *Dutch Plantations* in  
*Brasile* ( which the *Portuguyes* now possess ) that  
 were furnished with our *Plaiding* and *Fingrams*  
 and it were worth the while to consider, if we  
 could find a way with any of these that have  
*Plantations* in *America* now, or if we could fall  
 upon a way of furnishing the *French King* his  
 G 5 Armies

Armies with these *Scottish Cloaths*, seeing there is no *Nation* in *Europe* can serve them at an easier rate, not onely in *Plaiding* and *Fingraves* but also in such other *Cloaths*, as *Perpetuanes* and *Sairges*.

The *Sixth Countrey Commodity* named, is *Salmond* and *Herring*, they would be carefully seen unto, that they be in all points according to the *Acts of Parliament*, particularly the 33 *Act of the first Parliament*, *K. Charles the 2d.* And *Magistrats* to be diligent in their inspection of *Compers*, by which that *Trade* also may flourish.

A *Sixth mean* for improving the *Trade* of the *Nation*, is that the *Estate of the Burrowes* would humbly petition our *Rulers* in the next *Parliament* that sits, that they would be pleased to consider the great damage the *Royall-Burrowes* sustain, and the great discouragement it is to the *Trade* of the *Nation*, that *Burghs of Regality* and *Barrony* have got so great Priviledges by the 5th *Act of the 3d. Session of the 2d. Parliament of K. Charles the 2d.* seeing they may not onely buy in *Mercats* and *Faires* all *Scots Commodities*, the product of the *Countrey*, and bring all *Staple Ware*, but they may also export the same to other *Nations*, and bring home with the money or value thereof, what *Commodities* for the use of the *Countrey* they think fit, very inconsiderable exceptions being reserved, notwithstanding that the *Royal-Burrowes* payes

payes the sixth part of the *KINGS Taxation*, and the *Burghs of Regality* and *Barrony* bear no part nor proportion thereof less or more, notwithstanding of their enlarged Priviledges and great *Traffick*, which makes little difference betwixt them and *Royall-Burrowes*, as any understanding man may perceive. And it is the more remarkable, there were severall *Acts of Parliament* rescinded that had been made in favours of the *Royall-Burghs*, which the next *Parliament* may be intreated to take into their consideration, and what was the cause and grounds of these *Acts*. As the 24 *Act of the first Parliament of K. Charles the first.* So the *Act of Ja. 4. P. 6. c. 84.* So *Ja. 6. P. 12. c. 152.* *Ja. 6. P. 19. c. 6.* Let the *Burrowes* consider that the *Convention of Burrowes* and the Priviledges of the *Deans of Gild &c* are now of little significancy by this late *Act*.

Seventhly, It is worthy of consideration if it be not for the advantage of *Trade*, that the *Customs* and *Excise* of *Merchant Goods* were set and ferm'd by the generall *Taxmen* to the speciall *Burghs* and the precincts of the same, whereby severall inconvenients might be remedied, as the *Customs* and *Excise* of these goods that are brought home to *Burghs of Regality* and *Barrony* which are concealed and no count thereof gotten, whereas the *Sub-taxmen* of the speciall *Burrowes* would be concerned to look more

more narrowly to it then any other.

Next, whereas there are heavy burdens of *Taxations* lyes on the *Royall-Burghs*, so that many Inhabitants remove from them, and others set up in these other *Burghs*, seeing they enjoy so great Priviledges of Trading to the great decay of the *Royall-Burghs*, as may be evidenced, that a great large Lodging with all accommodations may be had in some of the *Royall-Burrowes* at a great dale more easie rate than a very common thack house in some of these *Burghs of Barrony*, as may be easily instanced.

Next, the *Burgesse*s of the *Burghs of Regality* and *Barrony* getting mostly their *Merchandise* stollen free of *Custom* and *Excise*, thereby are in a capacity to under-sell the *Merchants* of the *Royall-Burghs* in such commodities very considerably, to the no little discouragment of the *Royal-Burghs*, for they may sell their wares as far below others as the *Custom* and *Excise* will extend to, so that the *Merchants* of *Royall Burghs* need look for no change, so long as the other hath these commodities.

*Eightly*, It would be much for the advancement of *Trade* as is conceived, if our *Rulers* would ordain a competent number of Knowing *Merchants* out of the principall *Burrowes* of the *Kingdom*, to meet at such seasons and places as shall be appointed and thought most expedient, for

for considering and fixing upon a solid way, for putting in practise all good Overtures, which they or any other may suggest unto them for promoting the Prosperity of the *Trade* of the *Nation*. And for the further assistance of these, it were good that the *Convention of Burrowes* would appoint the *Magistrats* of every *Royall-Burgh*, to ordain some of the most Understanding of their Inhabitants, to meet at such times as they shall judge fit to consider, debate and argue anent the Trading with these Commodities which are most in use by the *Merchants* of the respective *Burghs*; and what Overtures they can fall upon for improving the sament and when they have agreed and condescended there upon, to give an account thereof subscribed with their hand, or the hand of their *Præses* chosen by them, to the *Provest*, *Bailies* and *Councill* of the place, and they to give in the same after a serious revieu and consideration to the *Convention of Burrowes*, or any *Committee* deligated by them for that effect, and that they may consider, and approve or disapprove the sament, and give in their Reasons accordingly to the *Committee of Trade*; that so after a serious and solid consideration thereof, it may be recommended to the *Parliament*, or the *KINGs Councill* for their Approbation and Authority.

But if it be said that few will be at the pains to wait upon such meetings to consider things so rypely,



rypely, to the neglect of their own affaires, as the proposall seems to require.

To which it may be answered, If the importance of the matter be duely weyed, and the weighty results seriously considered, it will be found well worth all the pains and expenses that can be wared, if the Affair be not altogether turned into a meer formality.

But particularly let all concerned consult and consider the great Revenue these improvements would raise to the Crown, by the *Customs* and *Excise*, the Honour, Fame and Esteem it would purchase to our *Nation* abroad, the great increase and encouragment it would be to *Sea-men* and *Shipping*, the plentiful and comfortable livelyhood of severall hundreds and thousands of Families in our Land: and with all, the Vertuous and Praise Worthy Improvement of all these Commodities that are the naturall product of our Countrey, by which not onely the strength and stock of the *Kingdom* would be augmented, but the Wealth and Riches of many privat men greatly multiplyed, providing that in all our deportment and industrie we walk so, as we may upon good ground expect a Blessing from the Lord our God. See *Psa.* 127. 1, 2.

CHAP.



CHAP. XVI.

Concerning Mechanick-Trades.



T were a most commendable piece of Government, if *Rulers* would be at pains to set down wayes how every idle person within *Cities* and *Towns* might be discovered, and strict accounts thereof be exacted

accordingly, that all Persons of every Rank might be known, how, and by what means they live, by what Trade, Industrie and Vertue they maintained themselves and Families.

*Diodorus* reports that it was a Law amongst the *Egyptians* that every one should give up his name to the *Magistrat* within whose precinct he lived, and show by what Trade, and by what gain he lived; and if any were found to lye, or to live by unlawfull means, they were put to death, which severity was reckoned the more just, because idle lazie persons are the poyson of a *City*, its they that are most pron to Whordom, Drunkenness, and all Debauchrie, its they that hate the best men, are covetous of others Goods, are seditious, mutinous

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tinous and unworthy to be permitted to live amongst Civill and Vertuous People. Wherefore seeing every one hath not a competency of Money to be a Stock for *Merchandising*, it were good policie to advert to the naturall Genius and Disposition of young Boyes, for what Trade or Employment they may be fittest, if they are skilled in Writing and Arithmetick and of lively active Spirits fit for *Merchandising*, that they might be employed accordingly. If their Talent lye in a disposition for any *Mechanick Trade*, that fit Masters may be pitched upon for their education, in the particular employment their minds are most inclyned unto. And if there should be found a remarkable *Acumen* or Mind more then ordinary, that such might be sent abroad to other *Nations* (after some time of breeding at home,) where he may be best perfected in his *Art* upon the publick expence, with speciall provision and surety that he should return and serve the *Town* in his calling as he should be employed; which would be a good mean to furnish our *Towns* with all excellent *Arts* and *Manufactures*. If we would lay our selves out to improve such means and wayes, there is no doubt but this would in a few years tend much to the good of our *Cities* and the reputation of our *Nation*. For my own part, I ever looked upon an excellent Artift and one who had a good engyne or ability for  
working

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working excellent things in his calling, beyond the ordinary strain and common custom of men of his Trade, to be an usefull Ornament to a *Town* in his own Sphere. Therefore vertuous men in every calling ought to be regarded and encouraged with all respect due to their merit and carriage, and idle, drunken and thriftless persons rebuked, punished, yea declared incapable of any place or trust within the Corporation. If this were, there would be more industrie and commendable diligence amongst all sorts, and less extraordinary drinking and sinfull spending of time in Taverns and Ale-houses amongst *Tradesmen* then there is, for it is both shame and sin for men to consume their health and time in doing nothing but satisfying their lusts and carnall appetites. *M. Cato* in his *book of Manners* wrot exceeding well in comparing the Life of Man to Iron, which if ye use it wears away, but yet with beauty and splendor; but if ye use it not, it is consumed with rust. Vertuous persons by honest exercises spend themselves so, as they have inward peace, glory and reputation in the World; whereas vicious and idle wretches gain nothing but ignominy and contempt. The same *Cato* spoke well to his Souldiers at *Numantia*. Consider with your selves Souldiers, (said he) if ye do any good thing with travel or labour, the labour soon passes away, but the good remains; but if ye do any business for pleasure  
H sure

sure, the pleasure soon evaporates but the shame remains. Which expression shoves nothing worse than Idlesse, and nothing better than Vertuous Industrie.

What a comely thing is it to see all persons in Towns diligent in their Callings, and all Tradesmen in their usefull occupations industriously laborious like Bees, all joyning their pains to provide what is usefull to humane Society? What can render a Town more illustrious then usefull Arts and Trades, inviting Neighbours and Strangers to resort thither to take away our Manufactures, and bringing their best things to supplie what we need? So much lyes on Rulers to bring from abroad the best of Tradesmen, and to encourage our own that they may not onely be able to gain their livelyhood, but may live comfortably and be usefull in the Common-wealth as occasion requires.

Also Rulers would guard against all abuses and oppressions committed readily by Tradesmen upon new Inhabitants, whereby they are brought so low in their condition and so plunged in debt before they can be free in their Trade that they are hardly able in many years to recover and get themselves out of burden.

CHAP.



CHAP. XVII.

Concerning Planting, both for Profit and Pleasure.



AVING touched severall things that may seem worthy of a Councils consideration, for making a Town flourish, in the foregoing Chapters or Partitions, I cannot omitt to offer it to their Judgments to deliberate, if it be not very expedient both for profit and pleasure to consider how their Cities may be beautified with Planting of usefull Trees in all places in and near the Town, where it may be most conveniently had, for it is no small reproach upon the generality of our Nation, that our People are so negligent and careless in this particular, notwithstanding of the great contentment and satisfaction that may be reaped thereby, for Planting is not onely delightfull to the eye, and in a manner exhilarating the heart of every beholder, by its beauty and greeness, inviting the cheerfull Birds to chant and express their melodious Notes to the great refreshment of the hearers

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hearers oft tymes, but also, in few years (due diligence and care being taken to plant them aright, and to prune and keep them) they are very usefull for publick and private use as need and expedience shall require. We find that the most flourishig and rich *Nations* have great abundance of many sorts of *Planting*, and that not onely by Nature, but by Art and Industrie of the Inhabitants; and Divine Providence hath evidenced her bounty in a liberall measure to us in that matter, no less then to others our Neighbours round about us, as may be witnessed by the many *Woods* and *Forrests* that have been well furnished with *Oakes*, *Elmes*, *Firrs*, *Ashes*, &c. and *Fruit-Trees*, which in every generation are much destroyed and cut down, and few or none to repair them; and how can we but undergo the just reproach of a careless and lazie People in this thing, and the rather, that no *Laws* and *Acts of Parliament* made by our Gracious and Vertuous *KINGS*, and *Estates of the Kingdom*; particularly by *K. James the 5th. in his 9. Act of Parl. 4.* and our late *K. Charles the 2d. Parliament 1. Act 41.* cannot prevail.

It is obvious to the sence of every beholder, what an Ornament *Planting* is to Great mens houses who are worthie of their due commendation that have taken paines herein.

I think it worthie the considering, that when  
GOD

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GOD created Man in his primitive Innocency and Integrity, he placed him in a *Garden*, and put that exercise upon him, even in a sinless state to dress and keep it. *Gen. 2. 8, 15.* whence it may be observed, that *Planting* and the care thereof is an exercise not unbecoming the best of Saints, nor the Greatest of men, we may see many Prooves of this, as *First* in that Good and Holy Man that found Grace in GODS sight, when all the World (save a few with him) perished, *Gen. 9. 20. And Noah began to be an Husband man and he planted a Vyne-yard. Secondly, Abraham* the Friend of GOD, and Father of the Faithfull. *Planted a Grove in Beerseba, and called there on the Name of the LORD. Gen. 21. 33.* Next, *King Solomon* a Great and Wise KING *Eccles. 2. 4. 5. I made me great Works I builded me Houses, and planted me Vyne-yards. I made me Gardens and Orchards, and I planted in them all kind of Fruits.* So *Uzziah* delighted in this Employment, *2. Chron. 26. 10.* He had Husband-men and dressers of Vynes, &c. Yea our Blessed LORD JESUS did honour this Industrie, by his frequenting the Garden, *Joh 18. 1. When JESUS had spoken these words. he went over the brook Cedron, where was a Garden, into which he entered with his Disciples. Ver. 2. And Judas also who betrayed him knew the place: for JESUS often times resorted thither with his Disciples*

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I could name many Great men that have taken pleasure in Planting, as *Cyrus the younger, King of Persia*, who planted *Orchards and Gardens* with his own hand. See *Cicero de Senectute* p. 210. But I shall forbear to insist, onely desiring our *Cities and Towns* may seriously consider the profit and pleasure, and that it will very far counterballance the expence and paines, by a constant and yearly recompense, I mean a well furnished *Garden and Orchard* when carefully kept and waited upon.

Therefore, I shall close this purpose with a friendly desire that all *Magistrats and Town-Councils* may seriously consider, how they may in this give best obedience to the laudable *Acts and Laws* of the Land, and with most profit and satisfaction to their respective *Incorporations*, and that it may be remembered, when *Adam* sinned he was sent forth from the *Garden of Eden* to till the ground, which was a more painfull and inferiour employment and not permitted to enjoy that sweet and refreshful mansion of the *Garden*. It was a part of Gods Curse upon a land, when *Trees* were smitten and taken away from it. *Exod. 9. 25. Amos 4. 9. Joel 1. 12.* And it is a promised Blessing, *To plant Gardens, and eat the fruit of them. Jer. 29. 5. Amos 9. 4. Ezek. 34. 27.*

Therefore these Precepts may be pertinently applyed to this purpose. *Tit. 3. 14. Let*  
ours

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ours also learn to maintain good Works for necessary uses. And that of *Philip. 4. 8. Whatsoever things are true, whatsoever things are honest whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any vertue, and if there be any praise, think on these things.* Much of our *Corn-fields* about some *Towns* have been improven for *Herbs and Roots* by common *Gardners*, and why not some of the choicest *Soyles and Situations* be also made use of for pleasant *Gardens and fruitfull Orchards*, which are to be seen frequently in well ordered and flourishng *Towns* abroad, to their great profit, health and delight without their *Towns*, and few of our *Nation* have little worse *Grounds* for such things; save that *Walls and Dykes* may be found expensive, and sparing many unnecessary superfluities in other things, and bringing home *Tyle* for ballast in *Ships* from *Holland &c* may help that, and the profit accrewing by a fruitfull and well ordered *Orchard* in a few years will recompense all expences (with *GODS* blessing) abundantly.

H 4

CHAP.



CHAP. XVIII.  
Concerning Charity, and care  
of the Poor.



Though there may be many Duties incumbent upon Magistrats and Town-Councils, who are Governours of Cities and Burghs, which the judicious will understand as their occasions and stations will discover unto them, that there is one Dutie, (which is none of the least) that all are bound to consider, because the *Supream Governour of Heaven and Earth* takes speciall notice thereof, and hath carefully recommended to all his People: and that is a tender care over, and a cordiall Charity towards the *Poor*. See for this *Deut. 15. 7, 8, 9, 10, 11.* *If there be among you a poor man of one of thy brethren, within any of thy gates, in thy land which the LORD thy GOD giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poor brother:*  
*But*

*But thou shalt open thy hand wide unto him, and shalt surely lend him sufficiently for his need in that which he wanteth.*

Beware that there be not a thought in thy wicked heart, saying, *The seventh year, the year of release is at hand: and thine eye be evil against thy poor brother, and thou givest him nought, and he cry unto the LORD against thee, and it be sin unto thee.* *Verf. 10.* *Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy GOD shall bless thee in all thy works, and in all that thou puttest thy hands unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy, in thy land.*

This *Scripture* is so full and pungent to this purpose, that all that fear the *LORD* will find it more binding than any *Act of Parliament*, or any *Humane Law* whatsoever; for it hath in its bosome, both threatens to the disobedient, and comfortable Promises to the due observers of this Command. Wherefore, *Christian Magistrats* should seriously consider upon suitable wayes how the *Poor* within their gates may be most carefully and discreetly provided for. I know in most of the considerable *Towns* in the Land, there are *Hospitals*, some for Men, some for Women, some for



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for Orphans and Children, and there are summs of money have been Mortified and appointed for that end, that the Rents thereof might be furthcoming for such uses by Pious and Charitable *Citizens*. Of this the *Rulers*, and all that are in Charge should be carefull, lest any part of such summs should be delapidated, and that the Revenues thereof should be duely and discreetly distributed to the fit Objects, and that care may be had that the wills of the *Mortifiers* be punctually observed, lest others perceiving a negligence herein, might be discouraged from such Pious *Mortifications* and *Donations*.

But where these are wanting or comes short to answer the urgent necessities of the numerous Poor people that are in a *Town*, care would needs be had, and paines taken that all Poor ones whether elder or younger that are in a capacity to work or go about any profitable employment may be set to work, and young ones, whether Males or Femals put to learn at *Schools* and *Trades* according to their Capacities and Inclinations, and for this, by the Prudence of Wise *Magistrats*, wayes may be fallen upon, and Collections of Moneyes obtained with consent of the Inhabitants, that may supply what will be found requisite for such Charitable and Pious Uses: as supplying the Aged, Decrepit that are not able to work, and setting the Young  
Poor

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Poor to suitable Callings and Employments. Sure I am, where this care is Christianly and Charitably minded, they have the promise of a Faithfull GOD, that for this thing the LORD shall Bless them in all their works, and in all they put their hand unto, therefore all would need to beware of resting upon a bare formality of making a trifling Offering in Publick upon dayes for *Worship*, but look upon the Duty as seriously recommended by Him, who is the Author of all our Mercies, and giver of all our Good things: see for this, *Isa. 58. 7.* when this Hypocriticall formalists were dissatisfied, that GOD took no more notice of their fastings, and frequenting of Ordinances, as *vers. 2, 3.* of that *chapter* holds forth: the LORD shoves them the Reasons, *vers. 4. 5.* and shewes them plainly *vers. 7.* that the Fast that he regardes is, *To deal thy Bread to the hungrie, and that thou bring the Poor that are cast out to thy house, when thou seest the naked that thou cover him, and that thou hid not thy self from thine own flesh.*

Mind that Command, *Heb. 13. 16.* *But to do good, and to communicate forget not, for with such Sacrifices GOD is well pleased.* And they that mind most the pleasing of GOD, he will never be behind hand with them, for *Psal. 41. 1.* *Blessed is he that considereth the Poor, the LORD will deliver him in time of trouble.*

trouble. It was *Jobs* Glory, and did afford him no small Peace and Comfort in the day of his sad distress, that he could say from a Testimony of a Good Conscience, *Job* 31. 19. *If I have seen any perish for want of cloathing, or any poore without covering. ver. 20. If his loyns have not blessed me, and if he were not warmed with the fleece of my sheep.* This man was a blessed *Magistrat*, and happy were it if all that are in *Authority* in the *Nation* could have such a Testimony from their own hearts, and that the Powerfull and Rich in the Land could employ their abundance to such commendable, yea acceptable uses before *G O D*, they might upon good ground expect *Jobs* reward, and such an outgate from all their troubles, as *Job* 42. 10. Yea they have a promise from his mouth who is faithfull and true, yea Truth it self, that not so much as a *Cup of cold water given to a Disciple shall in no wise lose his reward. Mat. 10. 42.* Let all consider this, and so I proceed.

CHAP.



CHAP. XIX.

Concerning *Magistrats* in Generall,  
and the *Qualifications* requyred  
in them.



Intending ( if the *LORD* will ) to hold out the Duties of the particular *Office-Bearers* in our *Royal-Burghs* in the *Chapters* following, I judge it expedient to set down in the first place the *Qualifications* of a *Magistrat* in generall, for the happines of a *Town* depends very much upon well qualified and faithfull *Magistrats*. And for this, it is the duty of all *Citizens* to endeavour to be good men, whereby they may be in a capacity to do good service when called to places of Trust in their respective *Towns*, and all that fears *God* should pray fervently to the *Lord* to raise up many such amongst them.

A *Magistrat* is an *Officer*, or *Office-Bearer*, who hath power to command in a *State* or *City*. There be many *Office-Bearers* that are not *Magistrats*, because they have not power to command,

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mand, nor to punish Offenders. Now we shall point out some of their Qualifications, and what kind of persons they ought to be.

A *Magistrat* or *Ruler* ought to be carefully chosen after the draught of *Scriptur-Magistrats*, *Exod.* 18. 21. according to these properties, *First*, let him be an able man of body and mind to do the *Common-wealth* service, not an ignorant, that can do nothing without the Clerk. This Ability comprehends three Qualities, *first*, he must be a man of understanding, and must know the Duties of his Place, and know how to discern in all matters that comes before him, else he is unfit to be a *Magistrat*: he must distinguish betwixt the weight and justice of the complaint and malice of the Plaintiff, and must be one that can speak the Law, and judge according to the rule thereof, not weak for abilities of Government. Thus *William Shepherd* in his *Epistle to the Reader before his Book on the Justice of Peace*, who hath set down these Qualifications that none needs express them better, to which I refer the Reader.

*Secondly*, He must be a man of Courage, that will doe what ever he finds to be his Duty, notwithstanding of all opposition from men. *Psal.* 82. 3, 4. *Defend the poor and fatherless, deliver the poor and needy, and rid them out of the hand of the wicked.* Men that would perform such Duties would needs be men of Spirit,

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Spirit, for so doth the word *Defender* and *Deliverer* import: hence it is, that Faithfull *Rulers* are called *Patres Patrie* *Fathers of their Countrey*, because defenders of their Countrey, because defenders and deliverers. Therefore one that will be boasted, and put from their Duty by the threat of a greater person, or down cast of countenance from men, or the like, is not fit to be a *Magistrat*. Men of Spirit and Courage will not be frighted from their Duty by any thing, but will hazard all that is dearest to them in the discharge of a necessary Duty, (the Rules of Prudence being duely and discreetly observed) and for this ought not to be judged as proud or willfull, for the work is the LORDS, and therefore hath the promise of his presence and out-bearing. 2. *Chron.* 19. 6, 11.

*Thirdly*, An able man is a wise man, and this teacheth not onely the Duties themselves, as to the matter, but reacheth the circumstances of them, as the time, place and manner of doing them. So *Prov.* 8. 15. *By me* (sayes Wisdom) *Kings Reign, and Princes decree Justice.* And *vers.* 20. *I lead in the way of Righteousness, in the midst of the paths of Judgment.* So that a man by Wisdom will propose not onely a good end, and endeavour to perform a good Duty, and also will use right means, and so circumstantiat it, as e-

very

very step and path of his way shall be in Righteousnes. A wise man ponders all his actions. *Psal. 112. 5. He will guide his affairs with discretion*, discerning when to doe, and when to forbear; and the manner how, and how not every thing is to be done, thus much for an able man.

*Fourthly*, He must be a man fearing GOD, not a man wicked in life and conversation, for Power without Piety is but armed injustice, and if he be an active man that can do much, he will be sure to do much mischief. I think it a bad maxime, that an ill man may be a good *Magistrat*, it seems to have more truth in it, that he that hath no care to reforme himself, will never have care to reforme others. *Magistrats* are called Gods, *Psal. 82. 6. I said ye are Gods*. And it were well that they did represent more of Divine Perfections, and it is a shamefull thing to see a man in honour have no likeness to GOD in Holines. The *Emperour Constantius* said, when he had made a discovery of these Courtiers who were easily tempted to forsake the Christian Religion, *They can never be faithfull to me, that are not faithfull to GOD*. It is the fear of GOD that makes a *Magistrat* behave himself as one that GOD takes special notice of in all his administrations, and will be more affraid to do any

any wrong, than if all the men on Earth were to judge him for his actions, ever remembering that word, *Psal. 82. 1. GOD standeth in the congregation of the Mighty, he judgeth among the Gods*.

*Thirdly*, He should be a man of Truth, that is, a plain upright man, that loves truth in himself and others, and counts it his duty and dignity to sift it out in all things, and having found it, to embrace and mantain it to the uttermost; for he will easily preve a false friend that will at any time dare to falsifie truth for his friend: such men cannot be stable and firm in any good duty, neither will he stand for the Truth and Righteousnes in an hour of temptation, *Jam. 1. 18. The double minded man is unstable &c.*

*Fourthly*, He must be a man hating Covetousnes, there is little ground to expect justice from such as are covetous, for *Prov. 28. 21. Solomon* sayes, *for a piece of Bread that man will transgress*, that is, for any carnall advantage or gain that man will wrest justice, for covetousnes is not onely *Idolatry*, but it makes a Judge an *Idol* as *Psal. 115. 5, 6. That hath eyes and see not, eares and hear not, and a mouth but speaketh not*.

*Fifthly*, He should be a just man, equall to all, not partiall nor respecting persons, this is holden out from *2. Sam. 23. 3, 4. He that ruleth*

ruleth over men must be just, ruling in the fear of GOD, &c. Rulers should doe as the LORD himself would doe, 2. Chron. 19. 7. With the LORD there is no respect of persons, nor taking of gifts.

Sixthly, He must be a man, Gentle, Affordable not a froward, hasty or passionat man, for such will not patiently endure to hear many complaints of the Poor. Moses a great Ruler is highly commended for his Meekness, Numb. 12. 3. So CHRIST as a KING is said to be Meek. Mat. 21. 5.

Seventhly, He should be an active man, and diligent in prosecution of duty and not lazie.

Eighthly, He should be a man of good repute, and known amongst the People, as Deut. 1. 13. 15. Not an obscure and mean man, for Power will arme Skill, I say not that every Magistrat in a Town must be worth so many Thousands &c, but he had need to have so much as he may live honestly upon, without being necessitated to use any Trade or Employment unbecoming his Office.

It was a fault amongst the Carthaginians, justly taxed by Aristotle, and esteemed to be one of the causes of the ruine of that great and mighty Common-wealth that in their choise of their Magistrats, they had a greater regard to rich men then to men of worth and vertue, and their

their reason was, because men of great Estates might the more easily attend the Effaires of the Common-wealth: therefore, when men are rich and vertuous also, they are preferable to all others. But this was a ready way to open a door to all avarice and fraud said that great Philosopher, and to take the Government from the Noble and truely Vertuous, and monopolize it into the hands of a few covetous, ambitious rich men, whereas they might have easily, and in duty ought to have prevented it, by taking such order, that the best men, and these of greatest abilities and vertues might not onely abstain from base Callings and Employments when they were actually Magistrats, but also when they were out of Office, so that Corporation in their Government might have been cured, and their ruin happily prevented.

It were good policie to prefer the Vertuous though meaner, than the vicious and unworthy though richer, for it were fit he did excell other men though not in Riches and Estate, yet in Wisdom, Piety, Courage and better Qualifications. Prov. 12. 26. The Righteous is more excellent than his neighbour. Its such that prepares their heart for their Duty, and will make conscience of diligence therein, and seek the advancement of the interests of CHRIST, the Cities prosperity and the good of all and every one under their Charge, and for this I  
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would recomend to all *Magistrats* to study these *Scriptures* well. *Psal.* 75. 2. *Psal.* 101. 8. *Psal.* 82. throughout.

But some say, we cannot find *Magistrats* with such *Qualifications* in every *Town*, and therefore we must take them as we have them.

I Answer, That should not hinder to set down all the best *Qualifications* which are to be wished in *Magistrats*, and which all good *Magistrats* ought to study to have, and *Cities* are to choise the best they can have, seeing the *Holy Scriptures* have recomended such *Qualifications*, we ought to pray that *GOD* would raise up many such, and then we must do as we may, when we cannot do as we would.

Wherefore, having hinted at the good *Qualities* *Magistrats* should have. I shall also touch a little what a sad thing it is for a *City* to have ill men to be their *Rulers*, because *Contraria juxta se posita clarius elucescunt. Contraries set together, make both the more discernable.*

*Psal.* 82. 5. *David* regrates this as a sad judgement in his time, that men in Authority were ignorant and perverse, &c. *They know not neither will they understand, they walk on in darkness:* and therefore he subjoyns, *All the foundations of the Earth are out of course.*

*They know not,* This implies not so much a blockish ignorance, for it is like they might have

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have naturall Parts like other men, but they know not that *GOD* stands among them, that His eye is on them taking special notice of their iniquity and injustice, and bearing more favour to the wicked, nor to the poor and innocent.

Next, though they may read in the *Scriptures* that *GOD* stands among them, and notices their doings, yet *They will not understand*, this holds out their perverseness, and willfull Atheism, as *Psal.* 10. 11. *He hath said in his heart, GOD hath forgotten: he hideth his face he will never see it.* vers. 13. *He hath said in his heart, Thou wilt not require it,* and therefore he boldly dares to do any injustice that his lusts will put him to, though it be really in the presence of his Great Judge.

*They walk on in Darkness,* Though their Duty were never so clearly hold out to them, they will not yeeld to the Obedience of it, but walk on after the perverse dispositions of their own hearts, and their obstinate wills, and not the pure Word of *GOD*, and His revealed Will.

In this case the *Psalms* conclusion will hold, *That all the Foundations of the Earth are out of course*, that is, all *Judges* and *Judicatories* which ought to be refreshfull to the Poor, needy and oppressed, that ought to strengthen the hands of them that do well, and to be a terrour to



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evil doers, are now running in a just contrary course and when the foundations are destroyed, what can the Righteous doe, Pjal: 11. 3. Sure they need look for no relief from all their oppressions and injuries from men, but commit themselves to GOD who is the helper of the fatherless, Pjal. 10. 14. and 12. 5.

From all this it may be seen, the great blessing it is to a City or Town to have faithfull, able and pious Rulers, Prov. 29. 2. When the righteous are in authority the people rejoyce, but when the wicked beareth rule, the people murmur. It is therefore an incumbent duty on all to pray, that the LORD would raise many able men up in their respective Towns, and also to seek it of GOD to make all the present Incumbents that are in Authority among them, to be such as they ought to be.

CHAP. XX.

Concerning the Duties and Office of the Provest.



Having recommended severall Duties, which the Magistrats and Council in generall are to take notice of, for the good and prosperity of the Town: in the foregoing part of this Treatise:

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I presume next; to set down the Duties of the severall Magistrats and Office-Bearers, that use to be chosen out of the number of our Councils at every Years Election. This is not that I presume to know these Duties better than others; but for the satisfaction of new Entrants, who have not had occasion to be acquainted with such Employments.

The first and chiefest Magistrat in all Burghs-Royal is the Provest. Who in England is called Mayor, the Romans called him Consul quia bene Rei-pub. consulat. Its his place to have a chief care of all the Effaires and Concernments of the Common-wealth, and therefore he is not onely to discharge this duty in ordinary and emergent Affaires, but he is to foresee and provide for all things that may conduce to the good thereof; and this care will require serious consideration of all that may advance the welfare of the publick, or any part thereof, and of any danger or evill that may fall out to the damage thereof, to prevent it and guard against it.

Secondly, It is his place to preceed in Council, and moderat the saven and to take speciall notice of all the referrs thereof that are to be done.

Thirdly, He is to convene the Council upon extraordinary dayes, in all doubtfulsome matters or emergent occasions.

Fourthly, He is to oversee the rest of the Magistrats and Office-Bearers, that they all doe their

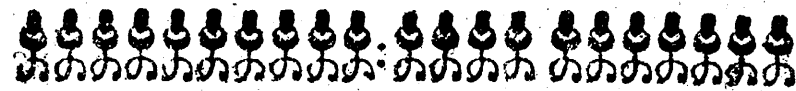
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their Duties and acquit themselves diligently in all things that relate to their charge, for its not enough to give good advice and Countell, if the sament be not put in execution tymeously and seasonably.

*Fifthly*, He is to be carefull that all the Charters and evidents, and every Paper that is of importance to the Towns Concernments be punctually kept in the Towns-Charter-Books, or where they ought to be preserved; and not left in any other hands else where, least they may come to be missed, and be in seeking, to the great neglect of these that have the charge of keeping them, which ordinarily is the *Provest* chiefly and some of the *Bailies*.

*Sixthly*, And above all, he is to have a care he be just, innocent and of singular integrity in all his behaviour, for an ill example in a *Magistrat* is far greater than a fault in inferiour persons: Therefore the chiefest *Magistrat* should have the chiefest care of his publick Charge, and of his own personall behaviour. I need the less insist upon this which concerns him as the chiefest *Magistrat*, having so fully holden furth the Qualifications he should aim at in the last *Chapter*.

CHAP.



CHAP. XXI.

Concerning the Office and Duties of the Bailies.



He next Office of *Magistracy* is the *Bailies*, whom the *English* call *Aldermen*, and the *Ancient Romans* called *Prætores*, *quia præerant*. They have the same Authority with the *Provest* in all our *Burghs*, as to Decrees and execution of Justice,

hence it is, that some have called the *Provest Primus Balivorum*.

The *Bailies* being four in number in all our chief *Burghs*, their charge is one and the same though for order, and easing the Burden in some things they are divided, and so they divide the *Town* in four *Quarters*, and every one of them hath his proper *Quarter* allotted to him by choise or lots according to agreement.

*First*, It is his Duty to take up an exact account of all the Families and Persons living with-

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in his Quarter, and to know what they are, if *Citizens* or *Strangers*, and what is their Trade or Occupation, and by what means they live and maintain themselves, that so no idle, suspect, or scandalous person be there without due notice taken.

*Secondly*, They are to wait (*per vices*) every one a moneth about in the *Towns* publick House, or *Clerks-Chamber* thereof, so many hours every day, that is, from ten to twelve forenoon, and an hour or two afternoon, to hear Complaints, examine Parties and Witnesses, and accordingly if there be cause to set down Convictions, and bring them to the next ordinary *Councill-day*, that the guilty persons be censured by the whole *Councill* according to merit.

*Thirdly*, Its his duty to wait on the weekly and publick *Courts* of Judgement, which are but two dayes ordinarily every Week with some, to wit, every *Tuesday* and *Saturday* of the week be ten of the clock in the forenoon, where he sits in the publick *Town-house* as sole Judge in all Legal Proccesses that are amongst *Citizens* in Civil Differences, that are not peculiarly competent to be determined by the *Lords* and *Senators* of the *Colledge of Justice*, (who are the Supream Judges in all Civil Controversies for the whole *Nation*,) and so in this place Bills are read, Summons are called, *Officers* or *Serjants* faith-  
full

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full Executions thereof carefully noticed and cleared; agreements proposed, and reasonings *pro* and *contra* heard from the *Advocats* of the respective Parties, Proccesses carried on to Interloquitors and finall Decrees, as is usuall before any other Civil Judge in the Kingdom. In matters of great difficultie, the *Bailie* is to have the advice and judgement of the *Towns Consulter*, who ought alwayes to be the most Learned, Judicious and Discreet *Lawier* that conveniently may be had.

And yet the *Magistrat* ought not wholly to captivat his Judgement to what ever he advises, but is bound to ponder well, and advise if his Information and Judgement be according to the known Laws and common Practicks of the *Nation*, and according to Conscience; for this it concernes every *Magistrat* that sits in Judgement, to be a Judicious and Intelligent Person, and one that is careful to have knowledge of the *Acts of Parliament* and Civil Pratticks, lest otherwise he may ignorantly be made to pronounce Decree which is not according to Equity and Justice, through the partiality of the *Consulter*, who possibly hath been solicited or brybed by the injurious Partie, and therefore the *Consulter* should be not onely able, but a person of singular Integrity.

Next, I judge the whole *Magistrats*, *Provest* and *Bailies*, should advert to all the particulars

ticulars in the foregoing Chapters, which are laid before the Council for the good of the Town, as opportunities may be offered and occasion given, seeing the Magistrats are as the hands, as well as the heads of the Council, to put in execution what ever they enact; for though a Council did make all the profitable Acts and Constitutions imaginable for the Publick Good, it were to small purpose if diligent and active Magistrats be wanting. Therefore, let Magistrats notice these desirable Qualifications, that they should be endued with, mentioned in the former Chapter of this Treatise.



CHAP. XXII.

Concerning the Office and Duty of the Dean of Gild.



He next Office-bearer to the Provest and Bailies is the Dean of Gild, whose Duty is according to the Charge usually given him after his Election.

First, He is the Towns-Fiscall, and therefore is to accuse all Fore-stallers of Staple Commodities, and see them

them convicted by the Magistrats according to Law, and so to be censured by the Council at their next sitting; also, to accuse all other publick Transgressors, as incroachers upon the Towns Priviledges or Magistrats thereof, or brakers of the Pannall Statutes.

Secondly, He is to receive and count for all the Fines and unlaues of the convicted persons censured by the Council, and if personall punishment be inflicted with an alternative, as to be redeemed therefrom by such a sum of Money, he is to see that the sentence be executed accordingly, and cause the Clerk insert it in the book of Convicts and Fines, otherwise he is to be countable for the Money, it being alwayes to be supposed by the Auditors of the Towns Counts, that where there is no evidence of inflicting of the personall punishment, that in that case the Dean of Gild hath received the Money as the alternative thereof, he is likewise to receive the Fines of Fore-stallers as convicted, and then censured by the Council.

Thirdly, He is to receive all the Money for Casualties belonging to his Office; as for instance, if there should come a Stranger with any Merchant Commodities to the Town, that could not be divided amongst the Merchants according to their due proportions, but it would cause mistakes and strifes to arise, if some got thereof and others nothing, in which caice it is

is his Duty to convene the *Merchants* by publick intimation with the hand Bell, and represent the caice to them, and with their consent obtained, to roup the Commodity, and what profit he gains more than he is to pay the *Stranger*, he is to charge himself therewith, either amongst the common accidents belonging to the whole *Town*, or in his Count of the *Gild-Box* for their Poor, as shall be condescended by the meeting.

*Fourthly*, He is to have speciall care that no privat person buy any Forraign Commodity from a *Stranger*, but to buy it himself; yet with all to be sure that it be taken off his hand at the rate agreed for and with profit, seeing *Strangers* are not *Burgeses* and not free to Trade, therefore the *Stranger* is holden to make his first offer to the *Dean of Gild*, and not to sell to any other privat *Burger* till then, and that no privat person shall have it under what he offered it for to the *Dean of Gild*.

*Fifthly*, It is his Duty to look carefully that the *Towns* Statutes be kept, as to the Prices of all things which the *Council* hath set down for that Year.

*Sixthly*, He is to see that all the Weights and Measures whether publick belonging to the *Town*, as the publick Weights in the Weigh-house, Barrells, Kinkins, Firlots, Pecks, Elnes and Metts: as also these of privat persons  
in

in their Trading and privat Shops or Maltmen, Wine and Ale-sellers, their Elnes, Stoups, Weights, &c that all these be according to the *Act of Parliament*, and the severall standards appointed and approven thereby, for he being *Censor Morum & Delictorum* hath a very great Charge lying on him, and who ever they be that are faulty or short in these things he is to accuse them and see them convict and censured by the *Magistrats* and *Councill*, and therefore he ought to take in the help of his Assessors, in consulting what abuses are to be noticed in the *Town*, as being of alle great moment to his place as to give Judgement in matters of controverlie betwixt *Merchants* in his Court.

*Seventhly*, He is to be carefull to recommend to the *Councill*, that they elect for his Assessors the Wisest, Gravest and most Experimented Persons in the *Town*, who will make Conscience to assist him in the faithful discharge of his Duty, and with those he is to keep Court every week once and as occasion requires; where he is to preceed for hearing and judging of all causes and differences betwixt *Merchants* amongst themselves, and *Merchants* and *Sea-men*, according to *Jac. 6. Parl. 13. c. 180.*

*Eighthly*, With these his Assessors he is seriously to consider how to increase, preserve and distribute the money of the *Gild-Box*, for relief  
of

of decayed and poor *Bretheren of Gild*, their Relicts and Children, according to discretion and Charity.

*Ninthly*, He is seriously to propose at the meeting of his Court, if any have an Overture to offer that may be made practicable, for promoting, securing and advancing the Trade of *Merchandising* in the *Town*, and gravely to debate thereanent, and prosecute it after due deliberation according to Reason and Discretion.

*Tenthly*, He is to press them earnestly to consider, if there be any abuses or transgression of *Publick Laws*, or *Towns-Statutes* by any that keeps the weekly *Mercats* in any kind of these things that contraveen the *Statutes*, that redress may be made and the guilty punished, and for this, the *Towns-Statutes* for regulation of prices would every Year be written in the *Gild-Court-Book*, and often read for memories sake.

*Eleventhly*, He is to consider what reparation the *Towns-House* or *Tolbooth*, *Pack-House*, *Weigh-House*, or other publick Works that belong onely to his Charge requires, and to cause the same diligently be performed by the respective *Artists* and *Tradesmen*: and if there be any thing whereby the *Town* may be better accommodated or adorned without profusness, or prodigall expenses, he is to think upon such things and propose them to the *Councill*.

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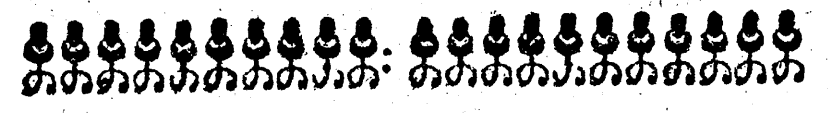
By these foresaid particulars this charge may be seen to be very weighty, for if there should be found gross disorders in the *Town* in matters relating to his Office as before mentioned, it may be justly imputed to the neglect and unfaithfulness of the *Dean of Gild* more immediately than to any other of the *Magistrats*, though it still lyes upon them to put him to his Duty if he shall be found wanting.

But if a man shall worthily acruit himself in all duties belonging to this Charge, which is without doubt one of the weightiest in the *Common-wealth*; he may remember how the famous *Roman Cato* was surnamed the *Censor*, all his life and ever since also, not as if there had been none in that Office but he: there were many before and after him in that Charge at *Rome*, but because he did discharge his Duty most faithfully and diligently, he obtained that designation, as if in that Office he had obtained a victory or gotten a *Triumph*. Even as *Scipio* was surnamed *Africanus*, from these Heroick Victories he obtained there. Wherefore, I shall onely say as *Paul the Apostle* said of an Elder that ruled well, *1. Tim. 5. 17.* That he that discharge the Office of *Dean of Gild* well, is to be counted worthy of double Honour.

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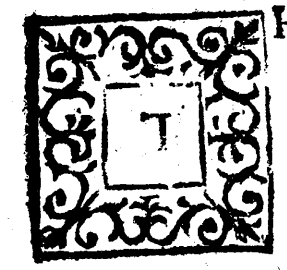
CHAP.





CHAP. XXIII.

Concerning the Office and Duty of the Towns-Thesaurer.



He next Office-bearer is the Thesaurer, of whose Duty he is to receive a particular account Yearly after his Election from the Towns-Clerk.

It is alwise expedient he be a person who can command ready money, for if his predecessor be super-expended he is to pay him at the Term immediatly ensuing to the Election, and to advance any money due to the Towns-Stipendiaries at the said Term; as also any other ordinary, and some times extraordinary advancements, which the publick good of the City may require.

For which he is to gather in the Towns propper revenues, whether they be Fines of Lands within the Freedom of the Town, or as some Towns have Fines of Salmond-fishings; and all their ferm duties as of Mills, Pack-house and weigh-House, Customs and Tolls, and all other

other such like duties as are insert in his charge, and if all these will not serve, he is to advertise the Magistrats and Council thereof, that either moneys belonging to the Town, and resing be other persons may be called for, or an taxation to be imposed upon all the free Citizens, may be tymously granted and collected for his satisfaction, before the year of his office expyre.

I must add for the encouragement of any person that shall be in this Office, I never knew any a loser in their debursments for the Town, unless it had been through their own neglect, in not timely taking up and using diligence against the persons and estates of those who are indebted to the Town; and if it fall out otherwise, it is a reflection upon the Magistrats and Council as defective of discretion, in not timely provyding for his satisfaction if the Thesaurer have given them timely warning.

There are severall other Office-Bearers next to these formerly mentioned, and they are according to the different constitutions of the severall Royall-Burghs in the Kingdom, some have the charge of the Kirk-Works and Bridge-Works, some have the charge of the Mortified-Moneyes, and some have the charge of the Hospitalls, and some have the charge of the Shoar or Harbours, or Works belonging to them, &c. But seeing the settled Office-bearers that are fix-

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ed and constant in every *Royal-Burgh* are spoke to at some length, I need say little to the other, seeing every one of them are to have their distinct charge which is sufficient to instruct and direct them in their duty, and by consulting the *Magistrats* and any other that are best skilled in their *Effairs*, they may be counselled what to do and how to behave in all these concernments, as become judicious and discreet Persons that are chosen to these Employments.



CHAP. XXIV.

Concerning the Office and Duty of the Towns-Clerk or Recorder.



Hough the *Clerk* have no vote in *Councill*, yet he is a necessary constituent Member in every *Judicature* and *Court*, and ought to be a wise, sober and faithfull man: a person well acquainted with the *Laws* both *Nationall* and *Municipall*; eloquent

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loquent in Speech, an able Pen-man, and one addicted to diligence in all the Duties of his Charge. and one that will make Conscience to serve GOD and Man in his station.

He should be *First*, Wise and Judicious, that thereby he may discern what is legall and just, and expedient to be done, and if he perceive somethings done otherwise, he may modestly and reverently express it in *Councill*, or to the *Magistrats* as the caice requires.

*Secondly*, He should be sober, otherwayes he will (as one puffed up with self-conceit) inroach upon the Duty of a *Magistrat* or *Counsellor*, and take upon him to carry more highly than becomes, which is most unseemly in him, and seldom without a tacit reflection on those who should command him, to wit, the *Magistrats*.

*Thirdly*, He should be faithfull: else it is like he may be carried with Faction, and by-assed with respect of persons in his collecting and marking of Votes, and conceiving and recording of *Acts* which is most detestable. and were sufficient to render a man incapable of all trust.

*Fourthly*, He should be well acquainted with the *Laws* of the *Kingdom* and *Municipal-Laws* of the *Town*, that thereby he may order processes, and keep the Courts for common Pleas, where the *Bailies* sit Judges in due form, and happily may be capable according to his abilities

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lities to consult the *Bailies* indifficult Law caices, seeing it may fall out, and oftentimes *de facto* doth fall out, that some young men are made *Magistrats* that are little acquainted with many such like things incumbent to his *Office*, which an intelligent and discreet *Clerk* may be often very instrumentall to help.

*Fifthly*, Eloquent in speech, for it may fall out that need require an able man to express the respects of the *City* to a *PRINCE*, or some Eminent Noble Person, or to represent the *case* or *cause* the *Town* hath to lay before him, and therefore it were very requisite, he were Eloquent and confident to discharge this Duty, since it is to be supposed his Breeding and Education may prompt him more to it, then men that are frequently *Magistrats* in *Cities*, though otherwayes they may be judicious and sufficiently qualified.

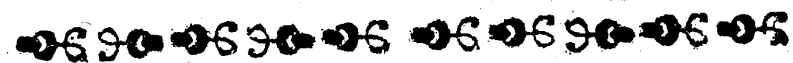
*Sixthly*, He would needs be an able Penman, not onely for conceiving clearly *Acts* and *Decrees*, but missive Letters to Persons of all qualities, he onely and properly being the *Towns Secretarie*.

*Seventhly*, Addicted to be diligent in all the duties of his Charge, because he is intrusted with recording all *Acts of Councils*, and all *Decrees* of *Bailies* and *Dean of Gild Courts*; Bonds and all such publick Concernments in the *Town*: he is to beware of loytering or leaving himself

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self behind in filling up of Books and Registers, and therefore the *Councill* may deligate some in particular, to see that the minute of their *Acts* be rightly drawn up and carefully looked to in their Publick Register before their next Meeting.

*Lastly*, He would needs be one that makes Conscience to serve *GOD* and Man in his station, and if he hath this Quality joyned to his other abilities, all the forementioned requisites will be the better performed. He will not covetously extortion any he hath to do with in his Employment, but rest contented with such rewards as the *Magistrats* and *Councill* appoint for him according to his severall Duties, which in discretion they ought to do, and not leave him to exact what he lists.



## CHAP. XXV.

## Concerning some Duties incumbent upon the Magistrats joyntly.



AVING briefly touched the duties of the *Council* in severall *Chapters*, and pointed at the Office and Duties of the *Magistrats* and every *Office-bearer* by themselves apart, I crave liberty to

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mentions

mention somethings that may concern the *Magistrats* in common and jointly together.

As *First*, Its ye that are to visit the *Schools* at least every quarter, with such persons as ye think fit to call to go along with you for examination of *Grammer-Rules*, *Themes*, and interpretation and analyzing of *Authors*: and for this it were fit before ye went, 1. To cause read such *Mortifications* as concern the *Grammer-School*, if there be any, that ye may discharge your Trust according to Conscience. 2ly. At every Visitation read over the *Laws* of the *School*, which in some *Towns* have been severall times Printed, and are recorded in the publick Register of the *School*. 3ly. Be carefull there be no partiality in distributing the *Premia* or *Rewards*, that the best Schollars may be most encouraged. 4ly. That every Visitation be particularly Registered in the *School-Register*, with the names of the *Visitors*, and the *Schollars* that gain the *Premiums* may set down their own names, with the ground upon which they did obtain the *Premium*, and thus the putting their names upon record, will be as considerable an encouragement as the *Premium* itself. 5ly. The Masters attendance and faithfull discharge of Duty, and the observance of the appointed hours would be carefully enquired into, and their exercise of Discipline towards the *Schollars*, and defects when they are found reprov'd and

and recorded in the Register, that it be amended against the next Visitation, and if so, the amendment to be recorded, and so the last blot taken off. This much for the visitation of *Schools*, and if there be any further requisit, I leave it to your ryper considerations, as the constitution of *Schools* in the severall *Burghs* may require.

*Secondly*, Ye would need to meet together shortly after your Election when every *Office-bearer* hath got his Charge from the *Clerk*, and take every one a day a part, because this work would be done to purpose and not pester'd over, and cause read over his Charge whom ye call first, and recommend it to his care and diligence what is incumbent: with all adding that in respect he will have more time and opportunity to perceive what is amiss under his Charge, and what will be fit to be done by him, that upon discovery thereof he may acquaint the *Magistrats* or *Councill* that course may be taken therewith as shall be found most convenient. This would be done exactly with every *Office-bearer*.

*Thirdly*, It would be a work very suitable to your place, to fall upon the most Prudent, Judicious and Discreet Men in the *Town*, few or more as ye think fit, with some of your own number, and call them and lay it upon them Authoritatively, to take notice of all differences,

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ferences, pyles, mistakes, discords or heart-burnings that fall out amongst neighbours to reconcile them; and accordingly ye ought to call the Parties, and shew them that as *Magistrats* ye lock upon your selves as engaged before *G O D* amongst other Duties, to keep the Citizens in Peace and Love one to another: and that timely notice be tak'n of all pleas in *Law*, that expenses may be prevented and Love and Friendship preserved in the *Town*. *Justitia & Benignitate Pax inter Concives*. If there be any incendiarie, or bad instrument in a *Town*, let such be noticed and rebuked.

*Fourthly*, It were a commendable thing if ye that are *Magistrats* would meet among yourselves once every week, and probably it might seem fit at an afternoon before your *Councill-day*, that ye might prepare and ripen matters that are under refer for the *Councill*, or what else ye may think fittest to be done in the *Town* *Effaires*, this would not onely shorten your work upon *Council-days*, but would evidence that your *Actings* were done with good advysemēt and deliberation.

*Fifthly*, It will be worth your consideration, to fall upon a way to make up a publick Librery of such books as are most fit for qualifying *Magistrats* and persons in publick trust, such as these that treats of *Kingdoms* and *Commonwealths* &c, and *Lays* thereof and *Histories*,  
*Geographie*,

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*Geographie*, that treat of the manners of *Nations*, our own *Acts of Parliaments*, *Regiam Majestatem*, and generally all other such like Books that may become *Civil Rulers* to be acquainted with. But it may be there are but few acquainted with the *Latin-Tongue* or *French-Language*, that afford severall such, as *Bodin* that writs copiously of a *Common-Wealth* in *French*. So *Franciscus Patricius Senensis* that writs of the *Institution of a Common-Wealth*, and of the *Institution of a Kingdom*; *Wendilini Polititia*, but these are in *Latine* and are old; but there are many *Modern* that may be found at *London*. Also books fit for a *Dean of Gild* and his *Assessors*, as *Lex Mercatoria*, *Roberts Map of Commerce*, the knowledge of the *Sea-Laws*, as the *Roll of Oleron*, or *Consolato of Barcellona*, &c. which being kept in some Publick Place, where the *Magistrats* and *Counsellours* ( by the persons that had the trust of them under inventour ) might at all occasions have access unto. Sure I am, it were a very commendable thing to have such a Librery in your *Council-house* which would be at hand, and continually under your eye and care, and might be made use of at any time convenient.

*Sixthly*, Ye are with the rest of your Neighbours of the *Town* once every year to ryde your *Land-Marches* both outward and inward *Marches*; the outward is that ye see that none  
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of your *Neighbour-Heritours* encroach upon your *Freedom-Land*, nor upon the properties of your *Fewers*.

And the inward *Marches* is, that ye may see none of the *Heritors* of the *Burrow-Roods* encroach upon the *High-Wayes* or beyond the bounds of your *March-stones*: and while I mention this, it were fit ye should take some effectuall course with the *High-Wayes* or *Avenues* that come into the *Town*, that horses with loads may come into the *Town* all the Seasons of the Year, in *Winter* as well as in *Summer* and the rather, that ye have the advantage of the publick *Acts* and *Orders* for your assistance therein.

*Seventhly*, Were it not worth your serious consideration, to fall upon some suitable way to stirr up all *Magistrats* and privat persons to perform notable services to the wellfare of the *Town*, and to bethink your selves what may be of greatest efficacie to encourage all sorts of persons thereto?

I think amongst many other wayes ( which ryper judgements may fall upon ) it might be a good one to imitate the *LORD*'s own way, set down in *Mal. 3. 16.* *Then they that feared the LORD spoke often one to another, and the LORD hearkened, and heard it, and a Book of Remembrance was written before him, for them that feared the LORD, and thought*  
upon

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upon his Name. See *vers. 17.* *And they shall be mine, saith the LORD of Hosts, &c.*

This was a bad time, for they that wrought wickedness were set up, and they that tempted *GOD* were delivered; and the proud were called happy, and because it was rare to hear any speaking aright of the *Wayes* of *GOD*, yet they that feared the *LORD* did speak often together, and *GOD* hearkened and heard it, and insert it in a *Book of Remembrance* for time to come. *For they shall be mine saith the LORD of Hosts, in that day when I make up my Jewels, and I will spare them, as a man spareth his own son that serveth him.* This was the way the *LORD* took, even to record notable Service, that in due time he might reward them.

So when the *LORD* blesses any man to do any notable *Act* for the common Good of the *Town*, either for profit or reputation, I think such an *Act* ought to be recorded even in a *Register* apart, that they and theirs may find the more respect, if there fall an opportunity to manifest it in time to come.

The putting *Mordecai's* good Service on record, was the occasion of his exaltation, the *Jews* preservation, and *Hamans* destruction. *Esther 2. 23. And 6. 1, 2, 3.*

The *Romans* and *Gracians* had their own wayes for stirring up their *Citizens* to all Heroick



roick *A&ts*, but they were deeply tainted with vain glory as their *Triumph* and *Lawrel-Crowns*, as their *Corona Ovalis* of *Myrtle*, for a victory gotten with little hazard, *Corona Civica* made with leaves of *Oake* for him that saved a Citizen from the *Enemie*: so also *Corona Populea*, for Young men that were found industrious and studious in the exercise of *Vertue* which was made of *Poplar* leaves. These were but triviall things, but much intended to gratifie vain glorious humours.

But the putting notable *Services* and *A&ts* upon record, is for the encouragement of the *Posterity*, and others that may be observers thereof; and therefore may be done with such solemn circumstances as may be thought fit and most consistent with modesty and sobriety so as the posterity may be influenced to the same, or such like exercises. *Rom.* 13. 3, 4. They that do good are to have *Praise* and *Rewards* from *Rulers* as well as evil doers are to be punished by them who are to be a terrour to such.

If these had been recorded, there had been *Honourable* mention made of many stately *Buildings* and *Monuments* in many of our *Royall-Burghs*, which long ere now, or shortly will be quite forgotten. Neither these *Artists* and privat persons that do good *Service*, or find out good inventions for profit or ornament to the *Town* should be neglected.

CHAP.



CHAP. XXVI.  
 Concerning Iustice of Peace Courts,  
 to be holden within Burgh by the  
 Magistrats thereof.



N the foregoing *Chapters* I have presumed to suggest severall particulars which may conduce to advance the *Polilcy*, good *Government* and prosperity of a *City* or *Common-wealth* as men, and in this I am to mind the *Rulers* more particularly how they shall order it as *Christians*, in evidencing their zeall against sin, for the honour and *Glory* of Him who is the *PRINCE* of the *KINGS* of the *Earth*; and upon whose shoulders the government is laid, from whom alone all blessings of peace, prosperity and preservation can be expected and without whose gracious favour, no skill, power, wisdom or means that men shall use can profit, according to *Psal.* 127. 1. *Except the LORD build the house they labour in vain that build it. Except the LORD keep the City, the watch-men maketh but in vain.* Then seeing all our mercies spring from

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from this fountain, it concerns all *Magistrats* very near, to be carefull that no grofs sin be indulged amongst them, such as Whoring, Drunkenness and Swearing; these are the most common Scandalls unsuitable to the *Gospel* and such as profels it; that are to be found in *Cities* and *Towns*. These are sufficient to provock GOD to withdraw his mercies and to send sad *Plagues* and *Rods*; and to confound all your Counsells and blast your best Endeavours: for suppressing whereof, I know no better outward mean then a conscientious, faithfull and diligent *Court of Justice* kept by well principled *Magistrats*, assisted by pious, honest and zealous *Constables* weekly

Now I hope no tender Christian will judge me too presumptuous, to offer to propose a rule to the *Royall-Burrowes*, how they shall bear down these common Vices, seeing I can say it in sincerity, it is more from a respect that I owe to GODS Glory and the reall regard I have to the Honour and Wellfare of all the *Burrowes* of *SCOTLAND*, that I humbly hold out my mind unto them in this matter.

Therefore I wish that all *Magistrats* in their respective *Towns*, would choose out of every Quarter of their *Town*, four, five or six, well qualified, sober and discreet men, to be *Constables* ( it were expedient that some of them were

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were members of the *Church-Session* ) that with them they might meet and hold a *Court* every week upon such a day as shall be judged most convenient, and there the *Constables* may give in their delations upon those persons they have found guilty in Whoredom, Drunkenness or Swearing, who may be ordered to be summoned against the next *Court* day, that then and there they may be censured and punished according to their merit by Fynes, Imprisonment or so as the *Magistrats* in their discretion shall think fit, not exceeding the censures imposed by *Acts of Parliament*. And for the more effectually bearing down of Swearing, it will be found fit that one of the *Constables* with one of the *Towns Officers* or *Serjants* should go through the *Town* on every *Mercat* day *per vices*, when the *Coutrey* people are convened, and greatest confluences of people to be seen; and whatever person they find taking GODS Holy Name in vain, or swearing any other Oath, that they may immediatly exact some small money from every one that are found so doing: and after the *Mercat* give in all that money to the *Collector*, or to the *Magistrat*, to be laid up for publick use, and a note thereof to be kept in the *Register*. I know by experience, that in few Moneths this way diligently gone about in a *Town* where thousands of people have frequented the *Mercat* place, there hath

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not the meanest Oath been heard in that place, but it is sadly to be regrated that this Zeal waxes too soon cold.

But if any shall object, that *Church-Sessions* or *Consistories* are sufficient to take order with these evils and are fitter than any *Magistrat* or *Civill Court*?

I answere, It is true, that *Ministers* and *Church-Sessions* continue to do some thing of this according to the custome in *Countrey Parishes*, and some *Acts of Parliament* authorizing them therein; but in this *Polemick-Age* when many things are controverted, which were not questioned formerly, it is found a matter very extrinick to *Church-Officers* or *Guids*, to meddle with any thing that is proper to the *Civill-Magistrat*, such as Fynes, Imprisonments, or Corporall Punishments, seeing *Magistrats* within *Burghs* may easily perform that Duty, whereas in *Countrey Parishes* they cannot be so conveniently had.

*Secondly*, It may be easie to any understanding men to perceive, how Heteroclit a thing it is to see Preachers speaking to such delinquents more *Magisterially* liker a *Civill Magistrat* than *Ministerially*, menacing their Persons and exacting on their Purfes, whereas it were more becoming *Ministers* of the *Gospell* to endeavour to awaken and convince their Consciences which is their proper work, because the Weapons of their

their Warfare should not be *Carnall*. 2. Cor. 10. 4.

*Thirdly*, Neither is this design to weaken their hands, but to strengthen them in their propper work; seeing the end of both Courts is to suppress Sin, and it is the more likely to take the desired effect, when *Civill* and *Ecclesiastick Rulers* do every one their Duty in their propper Sphere.

It is more sutable to a Christian *Magistrat*, to execute Justice by Civill Punishments upon delinquents with a tender compassionat heart, and to speak to the Consciences of sinners, then for a *Preacher of the Gospell* to threaten Corporall Punishments; tho they can pretend to no more zeall then *James* and *John*, *Luke. 9. 54. 55.* whom CHRIST rebuked saying, *Ye know not what manner of spirit ye are of, for the Son of man is not come to destroy mens lives, but to save them.*

But some may say, why may not this Court take order with *Blood-wicks* and *Ryots* and the breach of all other *Penall-statutes*?

I answere, Not, because this were to encroach upon the Priviledge of the *Dean of Gild*, whose duty it is to acc<sup>se</sup> and see these convicted and punished that are guilty of the breach of these *Civill-statutes*, and to collect their Fynes but he used not to notice persons guilty of Whoring, Swearing and Drunkenness, but most ordinarily

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dinarly these were either laid over to *Church-Sessions*, or altogether neglected and little noticed, unless it was Whoredom, and the unfitness and inexpediency of this is spoke to before, which I referr to the *Readers* serious consideration.

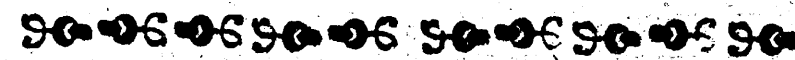
Happy were every *City* and *Town* in this Land, if the Zeal (which in some places is often times too apparent for self-interest,) were running in no other channell, but that which is pure, holy and harmless, for the Honour of *G O D*, and the welfare of Souls, which in Christian Meekness and Love might sweetly vent it self to the joy of *G O D S* Spirit, edification of all Pious and sober minded People and the conviction of the most stubborn and obstinat offenders.

But as the best and most Religious Duties of *G O D S* Worship may degenerat and turn to a form of Godliness without the Power, as *2. Tim. 3. 5.* which feed the fancy, and in some the itching ear with Rhetoricall flourishes and specious outsyde dresse. *2. Tim. 4. 3, 4.* rather then *building up souls in the most holy faith. Jude 20.* So these means tho never so much strengthened and established by *Law*, may through remissness and want of true Zeal be also turned into a meer form, without any fruit or effect according to the temper and disposition of the instruments, or the iniquity of the

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the times when Sin lifts up its head and comes to that hight of arrogancy and pride, that it will not admit of a check: but however a Duty remains a Duty, and when we cannot do what we would, and impediments become insuperable, *In magnis voluiss. sat est.*

The great and many Advantages that will or may accrue by a diligent prosecuting of this *Justice Court* weekly may be easily perceived, for thereby sin may be duely punished, Swearing and all Oaths banished out of the streets, and a considerable sum of money collected for the poor and other pious uses, the *Clerks* pains liberally rewarded as a punctuall Register kept for that end may evidence, for, as *Uno dato absurdo multa sequuntur.* So one Good cometh never alone.



## CHAP. XXVII.

Concerning some Considerations laid before the Youth, in every City or Corporation.



Having written at some length of the Duty of *Rulers* that have the Government of *Burghs*, I cannot close this *Treatise* till I lay some considerations before

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the *Young-men* of all our *Cities* and *Towns* in the *Nation*, that are born and bred therein: as also, to the *Inhabitants* and *Free-men* of our *Cities*.

As to the *Youth*, I would have them consider that they are the seed and seminarie of their respective *Corporations*, and that the *Blessing* and *Happiness* of a *Town* doth much depend upon them and their behaviour; for if they be *Virtuous*, *Wise* and *Sober*, they may procure in due time, a great commendation to the *Place* of their *Nativity* and *Residence*; if otherwayes, they do what in them ly to draw disgrace and contempt upon it. See *Prov.* 11.

11. *By the Blessing of the Upright the City is exalted, but it is overthrown by the mouth of the wicked.* For by *Riotousness* and *Debaucherie* they ruine themselves, and make way for *Strangers* to be *Inhabitants*. See *Prov.* 2. 21, 22. *For the upright shall dwell in the land, and the perfect shall remain in it; but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.*

Wherefore in the first place, I recommend to them in the fear of the *LORD*, that they would above all make it their care to know *GOD* and his living *Motions* in their hearts, whereby he bears witness against all the *Sins* they are inclined unto, and points out their *Duty* and the *Way* they should walk in, according

according to *Eccles.* 12. 1. *Remember now thy Creator in the dayes of thy youth, for tho they follow the corrupt wayes of their hearts in the dayes of their youth, yet ( sayes Solomon ) Know thou for all these things GOD will bring thee into judgement. Eccles.* 11. 9.

Wherefore O *Young Men!* be faithfull to the *Light* of *GODS* *Spirit* in your hearts, for its there ye shall here a word behind you, saying, *This is the way walk ye in it: when ye turne to the right hand, and when ye turne to the left.* This is a teacher which shall not be removed into a *Corner.* *Isa.* 30. 20, 21.

And therefore, be much in reading and studying to know the *Mind* of the *LORD* in *Holy Scripture*, and joyn *Prayer* therewith, and be serious in it, and let it not be a bare form; but look up to *GOD* in all, and wait on him till thou obtain the desired blessing. See *Prov.* 2. 1, 2, 3, 4, 5, 6. *My Son, if thou wilt receive my words, and hide my Commandments with thee; so that thou encline thine ear unto Wisdom, and apply thine heart to Understanding: yea, if thou cryest after Knowledge and liftest up thy voice for Understanding: if thou seekest her as silver, and searchest for her as for hid treasure: then shalt thou understand the fear of the LORD, and find the Knowledge of GOD. For the LORD giveth Wisdom: out of his mouth cometh Knowledge and Understanding.*

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Next I recommend to you to set your hearts to prosecute some vertuous Calling or Employment, whether it be *Merchandizing* or *Mechanick-Trade*, particularly ( if the LORD order it ) to choise every one of you the Trade of your Father, though herein ye are not to be limited, but by a diligent and skillfull prosecution of some Vertuous Calling and Employment, ye will not onely be able to preserve that Portion left to you by your Parents, but by the Blessing of GOD to augment the same to your great credit and reputation. The sooner ye betake your selves to your Callings, the better. Parents are oftentimes blame-worthy, that keep their Sons at *Schools* and *Universities* though their Talent and Inclination run not in that Channell, till they are unfit for breeding in their Callings, whereas the Knowledge of the *Languages* and *Arithmetick* might be sufficient to qualifie them, as men meet to live in these civil Employments fit for a *Citizen*.

It hath been observed frequently by wise and sober men of all ranks, that it hath been the ruin of *Burgers Children* that they followed not their Fathers Trade, but if their Parents purchased any considerable Estate by their Trade and Industrie, the Children ( bred up at a far higher rate both in apparell, dyet and breeding, then their Parents were, or their Trade could allow, ) became more high-minded, proud

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proud and vain, that they judged it below them to stoop to do many things which their Parents did. Hence thorow want of fit Education, and foolish pride and conceitedness, many have become idle men, and spent their whole life without any Calling, and so have become poor and left their Children in a mean condition, or have been necessitated to go off the Countrey to seek a livelyhood else where: from hence it needs not seem strange to see old Families in *Cities* wear quyt out, and to have no Posterity to preserve any memory of them, for how soon any competent Estate is gained by the Parents, the Children ( as I have said ) become vain and riotous oftentimes, and forbear any vertuous or commendable *Calling*, and live an idle life, which does not a little reflect upon the *Rulers* and their Government; and upon the reputation of the *Town*. *Wendelin* in his 2d. book 12. Chap. cites *Cicero* in his 7 *These* Pag. 198. saying,

*Tamdiu duravit in Civitate Gloria, quamdiu Adolescentibus Romae vagari otiosis non licuit.* That is, *Glory or Renown remained in the City, so long as idleness was not permitted to the Youth in Rome.*

Its reported that *Marcus Aurelius* the Emperour in his time, did condemn all those to the Publick Works that walked in the *Market-Place* without the bage of their particular Calling.

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Calling. If such Laws had place, it would serve to abate the vain conceitedness in many that will not abase themselves to keep Shops, or these Employments which their Predecessors did use; and it may be, were the first mean of their rising, or coming to any respect in a World: forgetting that word, *Prov. 12. 9. He that is despised and hath a servant, is better then he that honoureth himself and lacketh bread*, Which plainly speaks out to this purpose, that it is far more commendable to *Trade* and use any lawfull *Employment*, and thereby to live comfortably, then out of a vain conceit of themselves of being above such mean *Employments*, to spend their time idly, and so bring inevitable want upon them and theirs: whereas it were far more commendable, to see the Children of *Old-Burgers* continuing to follow their Parents Trade whereby they might prevent inevitable Poverty, and spend their dayes with much Comfort and Peace both outwardly and inwardly, and give good example and means of education to their Posterity, and retain the respect and esteem which their Parents or themselves have gained in their *City*. These are the fruits of that Vertue which is the product of a truly Wise, Humble and Sober Spirit.

It is a matter worthy of consideration for all that are in Power and Authority in *Burghs* and

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and *Cities*, who would rejoyce to see their *Fellow-Citizens* prosper, and Vertue to grow amongst them, to give all due encouragement not onely to *Trade* in generall, but particularly to such as evidence a vertuous disposition in following the Trade and Way of their Parents and Predecessors, especially seeing this hath been so little in use these many Years, yea Generations.

And as this Duty is not onely Blessed with many Personall and Domestick Advantages, to these that carefully and prudently follow the same, so it hath its own advantages for the good of the *City*. As *First*, the Offspring of Old Families will not be a burden to the *Town*, which oftentimes gives occasion of reproach to *Latter-in-comers* to upbraid them, and burie the Vertues and good Offices their Worthy Ancestors have manifested in their time, to the advantage of the *Common-wealth* in utter oblivion. It could not but move the beholders to see *M. Hortalus*, the onely Stock of the Noble *Hortensian Family*, to plead for Charity with his four Children in his hand, before the *Emperour Tiberius*, and the Lords of the *Senate* of *Rome*, laying out his Poverty before them, tho he was descended of so many *Consuls* and *Dictators*, yet through want of honest Industrie, or that Frugality requisit, had fallen into extream necessity: whereas if he

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he, or his immediat Parents had not through Ambition wasted, or through idleness suffered their Estates to ruine, as the *Emperors* answer to him did insinuat, he and they might have prevented this shame. *Cor. Tacitus lib. 2. 8.*

*Secondly*, In like manner, by this the *Town* is better furnished with able and understanding men for Rule and Government, and better management of the *Towns* affairs, seeing it is evident, that these who are born and bred in the *Town*, are for most part better educated in Learning and brought up more carefully at Schools then Strangers, or Countrey-people are, who for most part come from the *Countrey* to be *Merchants* and *Trades-men* in *Burghs*.

As also, many *Towns-Youths* have occasion to be bred in *Forraign Countries*, and thereby to attain better accomplishments then others who never had such opportunities, so that they may be farr more usefull and skilfull for publick affaires then others.

*Thirdly*, By this Old Families may be continued to many Generations though the blessing of GOD, if not in growing prosperity in Wealth, Credit and Esteem; at least in a continuance of what hath been already attained thereof, as hath been seen in many great and flourishing *Cities* abroad, whereof abundance could be instanced. And this would wear out

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the common reproach put upon *Cities* by the indiscreeter sort of *Gentrie* who look on them as *Carles* and base spirited-men which is mostly occasioned by the frequent access of too many that are such who take up *Trafficking* and *Merchandising*, and supplie the rooms of many of these who think themselves too good to Trade.

And seeing there is nothing can make a man more properly a *Gentleman* then Vertue and descent from vertuous persons, by Birth and Antiquity joyned with a competent Estate and Living, and good accomplishments of the mind, our *Cities* being furnished with the Off-spring of old Inhabitants well educated and bred, and vertuous in their Callings and Behaviours, might upon good ground be reputed *Gentlemen* as well as many others that without question are held so; seeing that *Merchandising* in it self, may be esteemed as consistent with a *Gentleman* as Tillage of the Land may be to these *Gentlemen* who labour their own Lands, which doubtless is very commendable in it self and becoming the Greatest Persons: seeing the Spirit of GOD gives this Counsell by a Royall and Princely Hand as the Pen-man, *Prov. 12. 11.* *He that tilleth his Land shall be satisfied with bread, but he that followeth vaine persons is void of understanding.* The meaning whereof is very plain, preferring Industrie in the most common and

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and ordinary Calling to an idle life, under what ever pretence of Gentility, esteeming such in plain termes fools and void of understanding.

*Fourthly*, By this our *Cities* and *Towns* would be better furnished of publick Spirits, that would be more tender of the good of the *Common-wealth*; for it is without all doubt, that when the Inhabitants are born and bred in the *Town*, and it may be, descended of severall Generations of *Ancient Citizens*, they will not onely be more ready to lay out their pains and labour for the Credit and good of the *Town*, but will more willingly spend and be spent, yea, lay down their lives if called thereto, then probably can be expected from *New-incomers*, who cannot have that naturall love and respect to the place which others cannot but have. Hence it is reported of the Generous *Romans*, that after the battell at *Cannæ*, when almost all ground of hope was lost of preserving *Rome*, *Florus lib. 2. cap. 6.* said, *Aerario deficiente privati opes suas Reip. conferunt.* That is, *When the Thesaurie was exhausted all the privat men bestowed their Wealth upon the Publick.*

I would have all *Citizens* to consider the way and manner of the most flourishing *Cities* abroad, where *Traffick* and all kind of *Trade* is vigorously prosecuted to the great encrease of *Wealth* and *Prosperity*, and that by the most considerable

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considerable men in their *Towns*, some one way and some another by *Mechanick-Trades*, as well as by *Merchandising*. Let all inform themselves, of the Industry of the Inhabitants of the *Towns* of the *United-Provinces*, who by their pains and industry in their severall Callings, are become so great and powerfull, yea formidable, that there is no KING nor PRINCE in *Europe* but will honour them with the Title of *High and Mighty Lords*: whereby they have daunted the pride of the *Spaniard*, and more then once coped with the most Powerfull PRINCES in *Christendom*. Let also the Industry of the *Hans-Towns* in *Germany*, and the *Cities* on the *Baltick Sea* be considered, and what it is that makes each of them so considerable as they are.

It is reported, that the *Grand-Seigneur* amongst the *Turks*, who is one of the greatest PRINCES of the World, that even he must also have some *Handy Trade*, such is the respect, that even Infidels put upon Vertue, when many that are called *Christians* are in this worse then Infidels, who refuse to provide for their Families by commendable and vertuous Callings and Employments. By these and the like considerations, I earnestly intreat that all our Inhabitants, of what ever rank or quality they be would seriously ponder the great importance of *Trading*, every one according to their

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their Talent and Ability, and that the meanest may be encouraged in all fit wayes becoming, especially *Young Men*. The *Romans* thought *this* much worth the noticeing, for they Crowned publickly all *Young Men* that were studious of vertuous Exercises and Employments, with *Corona Populea*, with *Poplar leaves* as I touched in the twentyfifth Chapter of *this Book*.



CHAP. XXVIII.

*Directed to the Inhabitants, and Free-men of Cities.*

**T** may be easily beleevd, how much of the wellfare of every particular *Citizen* depends upon the well-being of the publick Estate and Condition of their respective *Towns*, for a *City* or *Common-Wealth* is but one Body, as was well expressed by one showing it was as absurd for the

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the Members of the *Common-wealth* to grudge to contribute their uttermost endeavours for the Publick good, as it were for the Members of the naturall Body of a Man to reyne against the Stomack, because the Hands work, the Feet walk, and goe about business, &c, whereby the Stomack might be brought to utter indigencie and want through famine, it is easie to conjecture how soon the Hands should hang down, the Feet wax feeble, the Eyes become dim &c. The application of this is clear that it will be no otherwayes with every Member of the *Common-wealth* where the Publick is neglected.

It was the sense of this ( as I hinted before ) that made the Generous *Romans* after the Battell of *Cannæ*, every one both *Senators*, *Knights*, and *Privat-Citizens*, to cast in their Privat-Wealth into the Common-Thesaurie, when it was quite exhausted: yea, this made the *Tradesmen*, as *Measons* and *Carpenters* &c, to employ their pains and labours without wages in that extremity for the Good and Preservation of their *City*, by which Publick spiritedness, they soon recovered their pristine Glory, Renown and Wealth, being thereby delivered ( by the Providence of the ALMIGHTY ) from that imminent danger, which then did threaten their utter ruine, by a powerfull and prevailing *Enemie Hanniball* and his victorious Army.

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See *Walter Raleighs History*, and *Florus*.

Let all therefore consider, if a *Town* or *Common-wealth* be under a great decay and heavy burdens, that are like to ruine the same, if futable and seasonable remedies be not provided, whither it be not as needfull for *Citizens* to deny themselves, and give up their private interests to be disposed of for relief of the Publick, as it is for a diseased person that is threatned with death by a deadly disease, to submit to let blood and to purging evacuations, though the potion were never so bitter and unpleasant to the taste, especially if there be hope of health and life thereby. We must not be as Children who are led meerly by sense, but as Men who by Reason can deny Sense, and force themselves to submit to such Medicines as may effectuat the cure, though never so unpleasant to the pallat.

It is therefore an unbecoming thing in any, to grudge at any Impositions that may relieve the Publick Burdens of the *Common-Wealth*. And surely those *Towns* whose Inhabitants voluntarily consent to such reliefs, without the Imposition of the *Supream Authority*, are highly to be commended, as *Dundee* and *Glasgow*, such cannot but flourish and prosper, as is to be seen by the considerable acquisitions which the *City of Glasgow* hath made within thir few years, yea in building a new *Town* at the mouth

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of their River with all accommodations for Trade, &c. I could be glade that all the *Citizens* in this *Kingdom* would but inform themselves of the publick spiritedness of that People thir many years bygone, and emulate with them, and to give but one instance of this. In the time when the *Engliskes* had the Government of this *Nation*, when *Cess* and *Excise* was great, they of their own accord did agree to pay six *Shillings-sterling* upon every *Bell* of *Malt*, whereby they payed all the publick Dues, and the whole *Sallaries* of their *Stipendiaries*; and had their Publick Revenue of their *Tresaurie* still free from any out-givings all that time, whereby they shortly after acquyred Lands of great Rents. An *Old-Provest* of that *Town* J. G. told me, that though they were divyded among themselves in some things, yet if any one should make a motion that might tend to the Publick Good, they all agreed as one man.

So that it may be said in some respect of them, as *Florus* in his second book, Chap. 6. said of *Rome*, after the *Battell* of *Cannæ*. *O populum dignum omnium favore & admiratione hominum! compulsus ad ultimos metus ab incepto non destitit: & de sua urbe sollicitus.* (that is) *O people! worthy of the favour and respect of all men, and of their admiration; though redacted to the last extremity, yet carefull of their Town.*

If such a Spirit did act the *Citizens* of our

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*Nation*

*Nation*, our *Towns* would be in a more prosperous condition by far then they are: and in order to this, I will lay before you this consideration, either ye are *Citizens* born or not. If ye be *Natives*? it is but naturall to all men to love the place of their Nativity. Many have not thought their Lives dear to them, and to undergo all perills and hazards for the Honour and Well-being thereof, according to that old saying, *Dulce est pro Patria mori. It is gratefull to die for their Native-Country.*

And they that are not born, but now made *Free-Citizens* may mind that their Children are born there, and Parents for most part travell and toyl for their Children, and so in freeing the Publick Debts and Burdens, ye free your Posterity of Burdens.

But some possibly may jealous the Administration of their *Magistrats* as unfaithfull, &c.

To which I can say, (having severall years born Office in our own *Town*,) I never knew any cause for such a thought, nor that ever a *Magistrat* was so base as to be guilty of such a Crime, which the *Romans* called, *Crimen Peculatus*: when *Magistrats* or others took of the Publick Money to make their personall gain, which is to be abhorred by GOD and Man, and is enough to procure a Curse upon them and their Posterity, who ever should be guilty of such baseness.

I have read of severall brave Men amongst those we call Heathens, that have been Persons of greatest Trust, who have been so faithfull, that rather then appropriat of the Publick to their privat use, they have preferred to dye poor: so that they have been buried on the Publick Expense, and their Children educated and provyded by the same means. It ought to be far more abhorrent to these that profess Christianity.

But because it is frequent with many to admit of a dissatisfaction with their *Rulers*, and apprehend their might be had many fitter to Govern then they who are present Incumbents, I suppose if they had their choise, it would fare with them as it did with the People of *Capua*, when they were about to have murthered their whole *Senat*, had not *Clavius Paccuvius*, who had great respect amongst the People desired them (being convened in a Publick Assembly) to fall upon the choise of a New *Senat* before they destroyed the Old. There was not a man that any could name, but he was rejected by the multitude for some fault or other, or as base and unworthie: wherefore he prevailed with them to spare the *Senators* and to take a new triall of them. I apprehend it would be even so in many *Cities*, where the people are most dissatisfied with their present *Magistrats* ere they could agree amongst themselves.



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Therefore, seeing the best of men are but men, let none discover their fathers nakedness, but patiently and charitably bear with human infirmities, and all concur in their stations, to seek the Wellfare of the Publick.



CHAP. XXIX.

*Some Overtures, humbly offered to the Nobles and Gentry of the several Shires in Scotland.*

**H**aving written some *Memorials* for the *Burghs* of this *Nation*, I crave favour, that I may with freedom make this address to You, in laying humbly before you suggestions, which being better polished by your mature and sharper Understandings, may tend to the *Univerfall Good* of the whole *Kingdom*. In order to which,

I wish you all consider, that its the fear of the

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the *LORD* that teacheth *Wisdom*, without which no project nor purpose can attain a blessed success, or arrive at a happy end. Its onely they that acknowledge the *LORD*, that have the promise to be directed and guided in their paths. It were a great *Mercy* to this *Land*, if this were practically beleev'd by all, especially by you who may greatly influence your inferiours, and it were but a suitable effect of that *Gospel-Light* which hath shined in most parts of this *Nation* since the reformation, and to stir you up the more effectually to this.

Look back and consider the many *Mercies* the *LORD GOD* hath bestowed upon this *Land* since ever we were a *People*, that though we be far short of many other *Nations* in outward advantages; yet it hath been our happiness to receive both *Honour* and *Spiritual* Blessings beyond the most in *Europe*, for both which I shall give some instances.

As for *Honour*, it was the *Glory* of our *Nation* after long and many bloody conflicts with the *Romans*, to set bounds to the *Roman Empire*, that we had matter to say as *GOD* Himself said to the *Sea*, *Job 38. 11. Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed.* Though its our duty to say as *Psal. 115. 1. Not unto us O LORD, Not unto us, but unto thy Name give Glory.* For  
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though this was the LORDS mercie, yet he made use of the valour and conduct of that renowned King *Corbredus*, surnamed *Galdus*, the twentyfirst King of *Scotland*, and the courage and valiant indefatigability of your noble Ancestors, so that the *Roman-Armie* consisting of above ten Legions, or sixty thousand men, when they first came under the Command of *Julius Agricola*, they were so beaten and worn out by the *Scots* and *Pights* that they came to twenty thousand, who came to be so beleaguered within their trenches, and brought to that strait, that they sent their Ambassadors to our King who commanded in Chief, which because it may be looked upon as a greater Glory ( in the Vulgar esteem ) then any other *Kingdom* in *Europe* can boast of: I have thought fit to insert their address and speech here, as not unworthy of record which is as followeth.

Upon this occasion, ( having granted them liberty and cessation of Armes ) there came four Grave and Venerable Men from the *Roman-Camp*, ( cloathed with *Roman-Gowns*, no less decent then gorgious, ) to these confederated *Kings* sitting in the Assembly of the *Nobility* of both *Nations*, when they approached to the presence of the *Kings*, did prostrat themselves upon the ground: who ( immediatly at the command of these *Kings*, being raised up )

up ) one of them who was appointed as *Spakman*, said.

*Most invincible PRINCES, the Roman-Army and their Commanders, though Conquerors of the World, implores Your Favour: whom they have these many years prosecuted by Hostile-War, and humbly begs your pardon and mercy. Neither could there any thing fall out amongst such glorious Actions for your Honour and Renown, or more worthy of memory amongst your Posterity, then that the Roman-Ambassadors should have fallen down at your feet, to whom all Kings and People being subdued are forced to pay obedience. Ye have overcome us we acknowledge, with you is the power of our Life and Death, by reason of the anger of the Gods whom we have found to be highly offended for that War which we have most unjustly engaged you into. Use these at your own pleasure, so as it may advance your Glory and Renown. All we beg is, that ye may overcome your wrath, who have overcome the Conquerors of the World. Or if ye will rather choose to be subdued by your passion, kill every one of us to the last man, for we cannot deny but we have deserved it. But it is a small matter that ye who inhabit the uttermost ends of the earth, should conquer by your Valour all other Mortalls, by which ye do transcend the highest pitch of Human Power: but it will be yet more when ye have overcome many more powerfull, if yet ye shall preserve alive so many brave men. We have felt the force*

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of your armes, we have felt the wrath of the Gods, we humbly implore we may feel your Mercy and Clemency and because we acknowledge our selves beaten and rendered unto you, what ever conditions of Peace ye shall appoint us, we are willingly to accept.

These things being said, they all weeping did throw themselves down at the feet of these Kings, and with many tears prayed they would spare their conquered and submissive Petitioners. And intreated they might be satisfied, that the Gods had so abundantly avenged themselves upon them for this unjust War, and the impious wrongs they had done unto them.

This is particularly related by our Scots Historian *Hector Boyes*, in the life of this King *Corbregaldus Galdus*, who asserts the most he had set down concerning our conflicts and wars with the *Romans*, he had it not onely from the Famous *Brittish Historians*, but from the *Roman* Writters themselves; particularly, from *Cornelius Tacitus*, *Lampridius*, *Herodianus*, *Paulus Diaconus*, *Elius Spartanus*, *Strabo*, &c: as may be seen in *Boyes his Epistle Dedicatory to K. James the fifth*.

Now I suppose, that neither *France*, *Spain*, *Germany*, nor *England*, &c: can boast of such an Honour as the LORD GOD did hereby put upon this our Nation, according as Honour is ordinarily esteemed by the most of people of the world.

Scaliger

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*Scaliger* in his *Epitaph* upon *Geo. Buchanan* our Countrey-Man, and our *Historian* closes it up with thir two lynes,

*Imperii fuerat Romani Scotia limes,  
Romani Scotia eloqui finis erit.*

Again, as to Spirituall Blessings, consider, *Scotland* was amongst the first of the Nations who embraced the *Christian-Religion*, which was at the time when *Donald the first* did reign in *Scotland*, about the Year 187 after CHRIST'S birth. And also, were amongst the first that did forsake the *Idolatrie* and *Superstition* of the *Roman-Antichrist*, and all this by the speciall Mercy and Providence of GOD, who all alongst hath given eminent evidences of his great regard and compassion unto *Scotland*, both before *Christianity* was embraced, and when we were *Heathens*: and also, when we were lying under the darknes of *Popish-delusions*, as was witnessed by our deliverances from the Tyranny of the *Danes*, obtained by signall Victories under severall of our Kings, of some of which the Famous Predecessors of the Families of *Erroll* and *Marischall* were eminently instrumentall at *Luncartie* and *Barrie*.

And from the powerfull invasions of the *Norwegians* under *Acio*, who was defeated by *King Alexander the third*: and from the miraculous deliverances, from the unjust and horrid devastations by the *Edwards the first, second*  
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and *third of England*: by the incomparable Valour of *William Wallace*, and that never enough admired *Prowess* and *Conduct* of that Famous and most Renowned *King, Robert Bruce*.

Wherefore it remaineth, that when the LORD GOD hath blessed you with times of Peace and Tranquillity, that ye should say with *King David, Psal. 116. 12. What shall we render unto the LORD for all his benefits towards us*, that we are not under the power and constant fear and slavery of cruell and enraged enemies, killing our Children and dear Relations, ravishing our Virgins, Wives and Daughters, spoiling our Goods, burning our Houses, depopulating our Towns and Cities, and in a word ruining, laying desolat our *Coun- trey* without Inhabitants.

This hath been the Lot of many of your Ancestors in sundrie former Generations, and should not these considerations move and excite you to bethink yourselves, what shall we do for the Honour of the GOD of our Mercies, for the good of our *Native-Countray* in these our dayes, and for the Advantage of our Children and Posterity in succeeding Generations.

Though I doubt not, but there are many brave and eminent Spirits amongst the *Nobility* and *Gentry* of *Scotland*, that can judge what things

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things are most conducible to all these Honorable Ends now mentioned; yet under favour, and with your liberty, I shall presume to mention a few things unto you.

It is reported by *Plutarch* in the life of *Theseus* that such was the barbaritie of Ancient Times, that men placed their vertue and valour in killing, slaughtering and destroying of men, and at best in oppressing of others and making of slaves, yea, it is to be regrated, that in our time, they are by many reckoned the sharpest and prettiest men, that can over-reach and go beyond or oppress their peaceable Neighbours.

Whereas the Doctrine of Christianity teacheth its professors more myld and righteous things, *not to render evil for evil: Thef. 5. 15. Math. 5. 44.* much less to do any evil without a cause. The Primitive Christians were of a far other Spirit, as is testified by *Origen, Justin Martyr, Tertulian* in their *Apologies*, particularly by that famous letter which *Marcus Aurelius Antoninus Emperour* wrote to the *Senat* and *People of Rome*, wherein he shoves, that in his great distress he had called the Christians to his assistance, who came *without Weapons, Ammunition Armour or Trumpet; as men abhorring such preparation or furnitur, but onely satisfied in the trust of their GOD, whom they carry about with them in their Consciences.* This is far contrary to the old Barbaritie, which  
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alace hath revived to the full, under the defection and apostacy from the purity and simplicity of *Christianity*, as is evident by the frequent and bloody wars amongst both *Papists* and *Protestants*.

But now it is that the LORD GOD is calling for these illustrious and splendid Vertues, which are most suitable and congruous to the Spirit and Light of the *Gospell*, which if they were more in esteem and practice, ye should have little use for that Valour and Vertue which *Heathens* and *Infidels* do so much cry up and admire. If ye were laying yourselves out to Honour GOD, by seeking after truth, and doing righteousness, the LORD GOD would doubtless employ his Power and Providence to preserve you in peace and prosperity. *Exod. 34. 23, 24.*

And in order to this, it were requisite in the first place, that the *Sheriff head Courts* in every *Shyre* (which meet twice or thrice every year) were improven to better purpose, then meerly to cite the names and to make the absents lyable to fynes, and these present to give money upon Instruments, both which might be done to good purpose, if the *Courts* when convened did improve their Meetings to better Ends.

As *First*, Every *Court* would notice the discords within their respective *Shyres* and *Provinces*,

*vinces*, for what ever cause the difference were, which was a speciall effair that some of the best of our *KINGS* did ever much concern themselves in, to agree all discords amongst Subjects that were at variance. See *Buchanan*, in the beginning of the Reign of *K. Gregorius*, *Pag. 177.* And to forbear mentioning more, *K. James the sixth* took much pains in this to good purpose, see *Spotswood*, *Pag. 364.* See *Psal. 133. 1.* throughout *Behold, how good, and how pleasant it is, for brethren to dwell together in unitie, &c.*

So these *Courts* might appoint fit persons, such as are preferable for Prudence and Skill in the Effair, or are of most probable Quality as near in relation, or in great favour and respect with the Parties, so the difference may be taken away, Friendship and Union made up, unnecessary charge and expense prevented by being heard at Law, that so there might be no distance, heart burning, rancour or wrath in any of the respective *Shyres*: but love and mutuall friendship, which is one of the chiefeft ends and designs of the Law of GOD and Men.

This would transcend the Laws of Justice and Righteousness, for where true Love and a peaceable and friendly disposition were in the dominion, Parties would rather condescend to be losers of their due right, then brake the tyes of friendship and love. It

It is reported by some of the Historians of our Nation, to the great commendation of the Old-Barrons of the Mearns that there never fell out any debate amongst them, but their Neighbours did so concern with it, that they took no respit till the matter was put to a friendly close. If this were the custom and way of the whole Nation, what a mercy it would be to our Countrey and whole Kingdom? what great advantage it would be to the Publick and to Particular Families? it is easie for every one to judge.

*Concordia res parvae crescunt, discordia maxima dilabuntur.* This was an old saying in *Salustius*, and holds true in all Ages and in all respects.

Next, it were fit that in these *Head-Courts* consideration were carefully and cordially had of such *Acts of Parliament*, whether old or late, that did most concern the good of the *Countrey*, and in order thereto, that some of the most fit persons, and of most publick spirits and activity in every corner and precinct of the respective *Shyres*, were appointed to see these put in Execution, and to report at the next *Head-Court* their diligence.

First, If this were, our *Hye-ways* for *Travellers* would be neatly repaired

Secondly, *Bridges*, where most danger is would be builded carefully up, though upon the account

count of the publick charge in each respective Province.

Thirdly, *Sturdy-Beggars*, *Theeves*, *Robbers*, *Idle-Persons* notably suppress.

Fourthly, Our *Countrey* in *Planting*, *Parking*, *Hedging* and *Dycking* beautifully trimmed.

Fifthly, All pollicie, as *Dove-houses*, *War-rands*, or *Cunners*, commendably advanced.

Sixthly, The *Poor* in every *Parish* conscientiously provyded.

Seventhly, The *Young-ones* put to *Schooles* and *Trades* timely and in fit season, and all vertue, Piety and good order should eminently flourish.

Eighthly, Scandalous and provocking Sins, as *Drunkenness*, *Whooring*, *Swearing* and *Oaths*, and idle gaming at *Cardes* and *Dyce &c*, punctually punished.

Whereby the LORD GOD of all our Mercies would gracionly be pleased to multiply his Blessings of Peace, Plenty and Prosperity upon us, according to *Isa. 62. 4.* *Thou shalt no more be termed forsaken, neither shall thy land any more be termed desolate; but thou shalt be called Hephzibah, and thy land Benlah, for the LORD delecteth in thee, and thy land shall be married.*

It is well worth the noticeing, what *Bodin* in his third book of his *Republick*, Chap. 7. Pag. 502. writs of the Province of *Languedock* in France That the Nobility and Gentry of that Countrey,



in their conventions, had ordered 1200 Livers, or an hundred pound sterling yearly, for training up the Youth of that whole Countrey in the City of Nimes: besides what was done by other Societies, and that they builded brave Fortresses, or Forts, in the Kingdom. That they caused execute Buzac who was the most noble and notable Volens or Robber in that Age, whom neither Judge nor Magistrat, no nor the Parliament of Tholouse it self could get any order taken with.

Also they appointed other great sums, for other brave uses and ends of publick concernment. And so goeth on to shew the great profit which accrues to a Nation or Countrey by such conventions and societies: and shoves that these were better governed in the Cantons of the Switzers then in any other part of the World; for every Canton, yea every rank of men, as Merchants and Trades had their common and general Meetings there, for the good of the Publick. Also, that the ten Circuits of the Empire of Germany have their distinct Meetings a part, all which are in such order and correspondence one with another, that the Emperour ( sayes he ) would have long agoe been brought to ruine, had not this Policy and Government prevented it.

It were much to be wished that there were appointed dyets of Meeting from that Love and Friendship which ought to be amongst Neighbours and Relations, in the bounds of every

very Presbitry or Parish, and it were expedient, that some Justice of Peace might be present, where conveniently they may be had, to confer what might tend to the good of the bounds within their precincts, and accordingly to put such things in practice, and to prepare Overtures at every such meeting for the good of the whole. This questionless would greatly tend to the good of the Land, and would ripen matters not onely for more publick conventions; but also for a Parliament, when such occasion offered, or for any other meetings which the Kings Councill appoints, as they did lately for repairing Hye-Wayes and Bridges.

Every Parish might have their Heritors, with such others of the discreetest of their Yeomanrie to meet once or twice every Moneth in a convenient House, unless it be in Winter, which were a mean to preserve freedom and friendship in the Parish: where they might confer at large anent the general Concernments thereof, as the proportioning of the Cess or other Subsidies, and laying down a way for a publick Purse, for defraying publick Charges of the Parish, providing for the Poor, mending Hye-Wayes, Bridges and Calfes within their bounds, and taking course with idle persons.

Numa Pompilius, King and Law-giver to the Romans, Solon and Lycurgus these Grecian Law-givers, were much for such Meetings and Fraternities,

ternities, and all such means as might tend to beget and confirm Friendship and Love, and advance the common interest; see *Plutarch* on *Solon* and *Lycurgus* lives.

These are but a few hints of such Vertuous Employments and Improvements as our Great Men might lay themselves out in, which is humbly conceived might tend much to the Honour of GOD, Good of the *Countrey*, and profit of Posterity, if effectually prosecuted.

But because many great Wits are ready to reject every motion which flowes not from themselves, or from some of a higher station then they are, and for this end raise objections against such things. I shall answer this with one singular observation of the forementioned *French Author*, *Bodin* in his fourth book *Pag.* 593.

*There are* (sayes he) *two remarkable faults, which oftentimes men of sharpest spirits fall into concerning the Government of Societies, &c. One is, that they look narrowly to the inconvenients of a Law, or of a good motion, without considering the good that may flow from it.*

*The other is, they run from one extreame to another.* So I shall wish the Benefits which may flow from this, may be laid in the ballance against any inconvenients which men can imagin can follow upon this.

Next, I wish such may not run from the diligent

ligent and carefull observation of such good Overtures and profitable Motions, to a supine and totall neglect of all that may tend to the Glory of GOD, good of the *Countrey*, and of their Posterity: but rather (as I hinted in the beginning) may improve their accutest Parts, and more noble Enduements, to fall upon a way of prosecuting these Honorable Ends to the compleatest period. In which caice, I have attained all I ever aimed at, being a true *Zelot* of the Publick Good, and in soberness shall close with one that was a good *Countrey-man* in his time, who said,

*Vive, vale si quid novisti rectius istis,  
Candidus imperti, si non his utere mecum.*  
Englised thus.

*Live and farewell if better things thou know's,  
Impairt them freely, if not make use of those.*

PHILOPOLITEIUS.

N 3

*[Faint, illegible text, likely bleed-through from the reverse side of the page.]*

A Succinct SURVEY  
Of the famous CITY  
OF  
**ABERDEEN.**

With its Situation, Description, Anti-  
quity, Fidelity and Loyalty to their  
SOVERAIGNES.

AS ALSO,

*The gracious Rewards conferred thereon,  
and the signall Evidences of Honour put  
upon many chief MAGISTRATS thereof.*

With a Catalogue of THEM since the  
CITY was burn'd for LOYALTY,  
about the Year 1330.

TOGETHER WITH  
The *Epigrams* of ARTHUR JOHNSTOUN  
Doctor of Medicin upon the said CITY,  
and severall other of the Principall  
ROYALL-BURGHES in this Ancient  
Kingdom of SCOTLAND:

*Translated into English by I. B.*

By a Zealous Lover of BON-ACCORD  
ΦΙΛΟΠΟΛΙΤΕΙΟΣ.

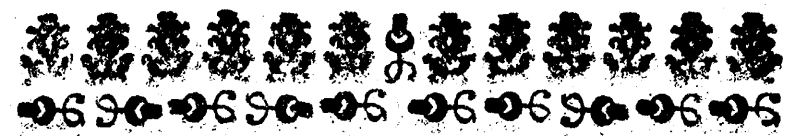
Aberdeen, Printed by John Forbes 1685.



Pfal. 87. 4. *I will make mention of Rahab, and Babylon, to them that know me; behold Philistia, and Tyre, with Ethiopia: this man was born there. vers. 6. The LORD shall count when he writeth up the people, that this man was born there.*

Prov. 17. 6. *The glory of children are their fathers.*

Philip. 4. 8. *Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any vertue, and if there be any praise, think on these things.*



*Unto the Right Honorable,*  
**SIR GEORGE SKENE**  
*of Fintray, Lord Provost.*

ALEXR. ALEXANDER,  
 WALTER ROBERTSON,  
 ALEXANDER GORDON,  
 ANDREW MITCHELL, } *Bailies.*

*PATRICK GELLIE* *Dean of Gild,*  
*JOHN GORDON* *Thesaurer,*

*And to the rest of the Honorable Councill*  
*of the City of ABERDEEN.*

**R**IGHT HONORABLE,

It hath been the  
 favourable *Advantage* and signall  
 Providence that hath attended *Aber-*  
 A 5 *deen*

0311

deen for many Ages, that it hath had a honorable Character among the *Burghs of Scotland*, ( which I wish may never declyne ) the sense whereof made me recollect what I knew or had read concerning it, at least since the fatall Overthrow thereof in the dayes of *King David Bruce* about the year 1330, by the totall burning of it, and the universall slaughter of those that did not escape. And finding that *Sir Robert Sibbald*, *Dr. of Physick* the *Kings Geographer*, by a warrant from *Authority*; had emitted an *Advertisement* for a true information of the severall *Shyres, Burghs, Universities &c*, of this *Kingdom*. I looked on it as a fit Opportunity to communicat what I knew unto  
you,

you, that ye might dispose thereof as ye should see meet. I have therefore set down a *Survey of Aberdeen* at some length, that all may see and perceive what a *City* it is, and hath been; not onely for considerable Buildings, but also as to the renown of its Inhabitants. If there be ought judged worthy of Praise or Remark, ye may look upon that as an incitement for imitation, and a quickning motive for your Posterity to endeavour a studious Progress in the commendable wayes of Vertue; for here may be seen the eminent Evidences of that *Loyaltie* which was conspicuous in your *Ancestors*: Also, the Princely Rewards and Royall Marks our *Soveraignes* did bestow upon your  
City

*City* and *Magistrats*. Here also may be seen the assiduous care and diligence our *Magistrats* have at all occasions evidenced for advancing *Vertue*, and what might tend to the Honour and Reputation of the *City*.

If *Rome* had matter to glory of her *Heroes* in severall Generations, *Aberdeen* hath not wanted occasion to speak well of many of her *Rulers* in diverse *Ages*? I love not to be guilty of giving the least appearance of evil, or what may favour of flatterie or ostentation. One thing I aim at, is, that ye may out-ve all that have gone before you in *Vertue*, *Wisdom*, *Fidelity*, and care of the *Wellfare* of your *Common-Wealth*. And in a word, that

that I may say as the *Wise-man* said of the *Vertuous Woman*, *That your own works may praise you in the gates*, which is the earnest desire, of

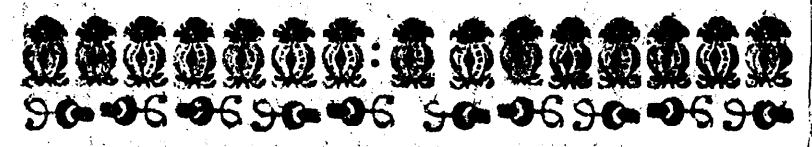
*Right Honorable*

*A cordiall Well-wisher to the prosperity, true Honour and Wellfare of ABERDEEN, and all its Rulers.*

PHILOPOLITEIUS.

*Epistle*





Epistle to the Reader.

COURTEOUS READER,

**I** may be lookt upon by some, that this Survey of Aberdeen may savour of Ostentation, seeing there are few, or perhaps no other Town in the Kingdom that is descryved, or hath any of their Acts published:

To which I may say that such vanity in so doing is far from my mind, seeing there is nothing more ordinarie amongst all Nations then to set down what hath been the most remarkable Providences of GOD to their Countries and Places of their Nativity; whereby Posterity may observe the Mercies of the LORD to their Ancestors; the neglect or omission of such thankfull remembrances is threatened Psal. 28. 5. Because they regard not the Works of the LORD, nor the operations of his hands, he shall destroy them and not build them up. Amongst the many sins for which the LORD is pleading a controversie with this Nation, this may have its own weight, that we are not thankfull, that the LORD did furnish

furnish us with well Qualified and Able Men to bear rule in Cities and Shyres, which when they are removed without successors futable to fill their roomes, is no small stroak on a Nation, according to Isa. 3. 1, 2, 3. For behold, the LORD, the LORD of Hosts will take away from Jerusalem, the Mighty Men, and the Man of War, the Judge and the Prophet, the Prudent and the Ancient, the Captain of fiftie and the Honorable Man, the Counsellor and the cunning Artificer, and the Eloquent Orator. Wherefore, I hope none will misconstrue me for making a respectful remembrance of these whom the LORD honoured, and doth at this time honour to be worthy Magistrats of our Town in their day and generation, for it is said Prov. 17. 6. The Glory of Children are their Fathers.

Another Reason is, that it may be, these who are in Authority in the Nation over us, may be induced to have a respect to some Great Persons, who in their place deserve to be honored with all that respect which is due, yet not to the prejudice of the interest of Burghs: To obviate which I judge it not amiss to shew forth what good subjects, and of what due esteem a Burgh or City ought to be had in; that in times of greatest need have been so usefull in their Soveraignes-Service, as particularly Aberdeen hath been many times; as History and Records can witness.

It

Epistle to the Reader. 208

It were to be wished, that all the most considerable Burghs in this Kingdom, would set apart some of their ablest Men to collect out of their ancient Records, what hath been most remarkable in their Towns in former Ages, or at present; that the Nation might be convinc'd of their usefulness, and of that respect and honour that ought to be put upon them, so as it might be seen, they ought not to be born down or discouraged when any weighty Concernment of theirs comes in question. Upon these accompts I have made this short Essay, hoping at least it may be a motive, to induce and stir up a more accurat Pen to be employed in this or the like; not onely in reference to our City, but also, to the rest of the Cities and Towns of the Nation, who without vanity, shall subscriyve my self at present according to truth

PHILOPOLITEIUS.



A succinct SURVEY  
Of the Famous CITY  
O F  
A B E R D E E N.

CHAP. I.  
Concerning the Situation of ABER-  
DEEN, Its Longitude  
and Latitude.



BERDEEN is a City in the North of Scotland, near the mouth of the River of Dee; within the Province of MARR, which is a part of the Shyre thereof. It lyeth within the North Temperat Zone, though much inclyning to the colder side thereof; being

ing much nigher to the Pole then to the Equinoctial-Line; for its Latitude or distance from the Equinoctial-Line, is 57 degrees and 10 minuts, and its distance from the Pole is onely 32 degrees and 50 minuts.

Its Longitude, or distance from the Meridian of the Canarie Islands, is 22 degrees and 30 minuts.

It is a Parallell, or equall Latitude and climate with the Merchant-Isles in Nova-Britania in America, the Southmost cape in Norway, called the Noas of Norway, Stockholme in Swedland, Lavonia, and the middle parts of Russia, and territories of Muscovia in Europe, the Cosacks, and other middle Countries in Tartary, in Asia.

In which Parallell, the longest day is of length in Sun-shine 17 hours, and 40 minuts; being within the tenth Climate, reckning the first Climate to begin where the longest day is 13 hours long, and every Climat to be that space in Latitude, wherein the longest day is half an hour longer, and consequently the length of the shortest day at Aberdeen is 6 hours, and 20 minuts, viz. as much as the longest day wants of 24 hours.

From the first day of the moneth May to the twentytwo day of July, it is constant day light, the Sky all that time never fully setting even at midnight, for the twi-light never

ver goeth fully down till the Sun be 16 degrees under the Horizon: whereas all that time at Aberdeen, he is not so low at midnight, the Suns depression below the Horizon in the longest day, being onely 9 degrees 20 minuts at midnight, and his Meridian-hight in the shortest day just as much.

His Meridian-Altitude in the Equinoctial-Line, is here 32 degrees, 50 minuts, and the greatest hight the Sun ever comes to at Aberdeen in the longest day at 12 hours, is onely 56 degrees and 20 minuts, neat a degree less then the hight of the Pole on the North-side.

560 Myles be-North Aberdeen, the Frozen-Zone begins, where, on the longest day the Sun doth not set at all, nor ryseth in the shortest; The Fixt-Stars within 57 degrees 10 minuts of the North-Pole do here never set, and these within as much of the South do here never rise nor appear.

It lyeth almost directly under the middlemost Star of the great Boar's tail, and under the Constellation of Cassiopeia.

A degree of Latitude is, as over all the Earth, sixty Scots Miles from South to North, and a degree of Longitude in this Parallell, is onely 32 Miles, answering to a degree of Latitude, by reason the Circles of Longitude grow allwayes lesser the nearer to the Pole.

It flowes at Aberdeen South and by West and North

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North and by East, and consequently is Full-Sea at the Change and Full-Moon at 12 hours and 45 minuts.

The Sun at his greatest hight wants 33 degrees 40 minuts from being Verticall at Aberdeen. This much for the Longitude and Latitude and the Appendixes thereof.



CHAP. II.

Concerning the Description of ABERDEEN.



BERDEEN is pleasantly seated upon three Hills, which are all joynd together by easie descents, so as in the middle of the Streets they are scarcely discernable. It is of Circuit about 2141 double spaces, through which six Gates enter, being built as it presently stands, it is difficult to be fortified, in the ordinary and regular way of fortifications,

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fortifications, though it hath been diverse times attempted in this our Age since the late Troubles began.

In the beginning of the late Troubles, it was able to set forth Eight hundred men in good array and Military Furniture to the Fields, well trained for service when called thereto.

It being seated between the Rivers of Dee and Don, is said by George Buchannan, our Scots-Historiographer, to be piscatu Salmonum nobilis, that is, Excellent, or Famous for Salmond-Fishing.

As for the Accommodations and Ornaments of our City, we have an indifferent good entrie to our Harbour for Ships, especially since that great Ston called Craig Metellan was raised up out of the mouth of the River of Dee, and transported out of the Current thereof, so that now, Ships can incurr no damage, which was done by the renowned Art and Industrie of that Ingenious and Vertuous Citizen, David Anderson: As also, by that considerable Bulwark, the Magistrats of late years caused erect, at the Mouth of the South-side of the River; extending up the Shoar such a great length, so that very great Ships may enter and be safely preserved when they are in, without hazard.

It will not be improper here to insert this following Information, for the benefit of Seamen or Strangers, who may have occasion to

come by *Sea* to *Aberdeen*, which skillfull *Mariners* have observed and been at pains to sett about at the *Magistrats* desire, which is as followeth.

A *Ship* coming from the *South*, bound for the *Road* and *Harbour* of *Aberdeen*, a mile to the *Southward* of the *Road*, ye will see a *Bay* with a *Courtrey Church* standing in the middle thereof, called the *Kirk of Nigg*; to the *Northward* lye the *Girdle-nejs* ( or *Aberdeen-nejs*, ) which when ye come by, come no nearer the same then a long *Cable* length, and so soon as ye come by it, ye will see two sharp spire *Steeple*s, which *Steeple*s ye must run to the *Northward* untill ye open the *West-most Steeple* a *sailes-breadth* to the *Northward* of the *East-most*, there ye may *Anchor* on *nine* or *ten fathom water*, where ye may ride with *Southerly*, *Northerly*, or *Westerly Winds*. As for the *Harbour*, in the entrie thereof is a *Barr*, whereon at low water there is scarce on it two foot water: on the *South-side* of the *Barr* there stands a *Beackon*, which in the incoming ye must leave on your *Starboard-side* a *Ships* breadth free thereof, where commonly the best of the *Channell* doth run. From the *Beackon* to the *Eastward* even to the *Girdle-nejs* is all *Rocks*: At *Spring-tydes* there will be thereon about 15 foot water, at *Neep-tydes* there will be no more then about nine or ten foot. But I shall not advise a *Stranger* to seek that *Harbour*

*Harbour* without a *Pilot*; because it is a *Pilots* fair way: and as soon as ye come to the *Road*, ye can allwayes have a *Boat* for putting out a *Vaiffe* at all occasions, for *Piloting* you into the *Harbour*. The nearest rake of the said *Harbour* is *North-East* and *South-West*, and when ye are within the said *Harbour* ye lye land locked for all winds, but at low water, your *Ships* lye dry on very good ground.

If ye be bound for the *Harbour* coming from the *Northward* ye may borrow into the *Land* or upon the *Shoar* four or five fathom, and with *Westerly-Winds* into three fathom. The flowings of the said *Harbour* within, are *South* and be *West*; and in the road *South-South-West*.

*ABERDEEN* hath ever had since the time of *Poperie* a great and fair *Fabrick*, containing two great and spacious *Churches* for *Publick* *Worship*; the *Greatest* towards the *West* is called the *Old-Church*, the lesser towards the *East* is called the *New-Church*, with a stately *Spire* or *Steeple*, the *Churches* and *Steeple* are covered beautifully with *Lead*, and within plentifully with good *Dasks* and *Galries* of excellent *Workmanship* of *Waincot*; and great and large *Lights* and *Windowes*.

In the *Steeple* are three great and harmonious *Bells*, in sound each descending below another, but by one *Musical* *Note* as upon a *Bimull-Clieff*, and these three *Bells* strick 24 stroaks at every half

half hour in a sweet and pleasant Concord, the great Clock having four fair Horologes with conspicuous Figures clearly gilded, one to every Airth, viz. South, North, East and West, for use to every part of the City and Suburbs. These Bells being rung for convening to Publick Worship, on the Sabbath Dayes there is but one Bell rung first, at the second two Bells and at the third three Bells, which make a grave and melodious Melodie.

Also there is another Fabrick in the midst of the City, of a large length called the Gray-Friars-Church, with a little Spire or Steeple, and a Bell, which is alwayes rung for convening to all publick Lessons in the Colledge, and a publick Clock.

Also another Fabrick called the Trinity-Church, with a little Steeple lately repaired by the Trades. There is a Chappell at the Castle-hill called St. Nilians, it had wont to be employed for the Comissar Court, and the rest of it for the common Use of the Cities-Effairs, but now the Bishop hath taken back that Court to the Old-Town, as being his Priviledge.

There is a smaller Fabrick builded by the Citizens for the Inhabitants of the Village of Futtie, appointed for Catechiseing that People which since hath had a Minister to preach, though not as a distinct Parish. All the Citizens

Citizens and that People being under one Session or Consistoriall for Discipline.

There is a great Towns-house in the Mercat-place called the TOLL-BOOTH, which hath a fair and spacious Room for the Courts of Judicature to sit in, such as the Head-Courts of the Shyre and City, with the Sheriff and Bailie Courts: above which there is a MAGAZINE (or Store-house) for Warlike Ammunition, &c. It hath also another large stately Room, where the Magistrates and Town-Councill convene, under which is the low Councill-house, where the Dean of Gild and his Assessors meet, for effaits peculiar to the Brethren of Gild: as also, the Commissioners of the Shyre, for Cess or such like common concernments: together with an other Room called the Clerks-Chamber, which hath accommodations for Clerks and Writers. Upon the East end thereof there is an high-Tower with two Battlements, upon which there is erected a high and stately Spire, or Steeple, covered with lead, under which is a great Clock and Bell, and under the samen are severall Rooms for Prisoners both high and low.

There is also a large and high House, called the Pack-house and Weigh-house, wherein are a great many Rooms for Merchant-Wares of all sorts near to the Shoar, the Shoar being (as is said) of late years greatly enlarged, so that it is a pleasant considerable walk from the City



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to go to the furthest end thereof, which leads to the *Fields*, and towards the *Harbour-mouth*.

The *Mercat-place* is larger then in any *Town* of the *Kingdom*, being an hundredth twenty and four double space in length, and about a third part thereof in breadth where it is narrowest, so that two *Regiments* of foot *Souldiers* may be drawn up in rank and fyle, tho in open order.

There is one of the stateliest *Bridges* in the *Kingdom*, over the *River* of *Dee*, of seven *Arches* of a like and equall largeness, within two short myles of the *City*: And there is another *be-North* the *City*, of an high and great *Arch* over the *River* *Don*, both which are mantained by the *City*, upon proper Rents mortified for the same use.

In the middle of the *City* there is a *Philosophie-Colledge* the houses whereof were purchased by the *City*, in consideration, that *George Earle Marischall*, *Grandfather* to this present *Earle* out of his zeal to the Publick Good, and his respect to the *City* of *ABERDEEN*, did mortifie publick Rents for the *Principall* and four *Regents* of the said *Colledge*, whence it is called the *Marischall Colledge*, and makes up an half of the *Carolin-University*: for it hath a *Principall* and four *Regents* or *Teaching-Masters*, and now hath a publick *Professor* of *School-Divinity*, who teacheth a publick Lesson two dayes every Week during the sitting

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sitting of the *Colledge*: Also a *Professor* of *Mathematicks*, who upon other two dayes every week teacheth two Lessons. There are also Lessons of *Arithmetick* and *Geometrie* taught by other *Masters* therunto appointed, by that Renowned Famous and Learned Physician *DR. DUNCAN LIDDELL* who mortified a considerable Rent to the *Professor* of *Mathematicks*, and six *Mathematicall* and *Philosophicall Bursers* for six years. There are many summs of moneymortified to the said *Colledge* since the erection thereof, ( whereto the *Town-Councill* of *Aberdeen* are mostly Patrons) so that it appears, there hath been more Charity extended within thir hundred and twenty years, since the Reformation of *Religion* from *Popish Idolatry* and *Superstition*, then hath been in all the Ages before, which our *Towns Counts* of *Mortified Mortises*, for *Schools*, *Colledge*, *Hospitalls*, *Gild-Box* *Common Poor* &c. can evidence.

This *Colledge* hath a copious *Library*, which was at first plenished by the *City* of *Aberdeen*, who took all their books they had laid up in the upper rowm above their *Session-house*, and transmitted them to their own *Library* in the *Colledge*, for the uses of all concerned: and *Dr. Reid* *Secretary* in the *Latine-Tongue* to *King Charles* the first, left a Sallary to the keeper of the said *Library*. which *Library* hath been augmented in its books by severall *Mortifiers*, as by the said *Dr. Reid*, the forementioned

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*Dr. Liddell*, who mortified about 2000 *Merks* worth of *Books*, and 20 *Merks* yearly to buy *Mathematicall Books* and *Instruments*, and *Dr. William Johnston* *Physician* and *Professor* of the *Mathematicks* here: and by *Dr. Patrick Dun* a learned *Physician*, and *Principall* of this *Colledge*.

Also there is a *Grammar-School*, which hath a chief *Master*, and three teaching *Masters* under him, to whom the said *Dr. Dun* mortified 1200 *Merks* of yearly *Rent*, by which the *City* is disburdened of what they payed yearly to the former *Masters* thereof.

We have a *School* for *Musick*, which was taught of old by very eminent *Musicians* in this *City*.

There wants no opportunities in this *City* for *Youth* both *Male* and *Female* to learn any manner of good, and commendable skill or knowledge in such things as may best qualifie them.

There are four *Hospitalls* in this *City*, one for decayed *Brethren of Gild*. A second for indigent *Widowes* and *Virgins* of *Brethren of Gild*, lately purchased by a sum of money, mortified by *Dame Marion Douglas* daughter to the sometime *Earle of Buchan*, and late *Lady-Drum*, for the Honour the *Magistrats* and *Citizens* conferred on her deceased Husband at his buriall in *Aberdeen* 1632. The rents whereof were augmented by a considerable sum, mortified to this *Hospitall* by *James Milne Elder*, Merchant, who also mortified 100 *Pounds* yearly to two  
Philosophicall

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*Philosophicall Bursers* in this *Colledge*, with 500 *Merks* to this *Kirk-session*.

A third *Hospitall* for *Trades-men*, founded and built by the deceast *Dr. William Guild*, sometime Preacher in *Aberdeen*, and lately *Principall* of the *KING S-Colledge* in the *Old-Town*. This *Hospitall* hath a spacious comely *Rown*, where the *Deacon* or *Convecner-Courts* meet.

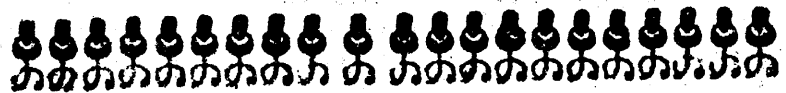
A fourth *Hospitall* for *Litfers*, the *Rent* whereof was mortified by *Archbald Beans, Litfer*, by which they have builded a goodly *House*, with a stately entry. The use of this *Rent* is for the benefit of decayed *Litfers*, their *Wives* *Children* and *Servants*, severall of whose *Daughters* have been provyded with suitable portions out of the said *Rent*, and thereby honestly married.

There are eight *Mills* belonging to the *City*, and lands thereunto pertaining, whereof a new *Wind-Mill* is builded of stone and lyme at the *South-entrie* of the *City*, which may be of excellent use if carefully kepted. There are two *Water-Mills* within the suburbs of the *City*, and five near by in the adjacent territories belonging to the *City*.

We have a choise Medicinall *Spring*, called the *Well of Spa*, at the *Wool-man-hill* built with hewen-ston, very specifick for *Gout*, *Gravell*, *Collick* and *Hydropsie*, as the late Famous *Dr. William Barclay, Physician*, did learnedly

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ly describe 1615, which is now re-printed when the Well was re-built 1670, the copies whereof the *Dean of Gild* hath in his custody, to which every person concerned to know its Vertues, and how to use the same, is referred.



CHAP. III.

Concerning the Antiquity of ABERDEEN.



AS for the Antiquity of the City of ABERDEEN, it is certain that *Ptolomie*, the most Ancient Geographer, who lived about 1500 years since, in the dayes of *Antonius Pius* the Emperor, in his *Geographicall-Tables*, making a description of the *Isles of Brittain*, to wit, *Albion* and *Ireland*, with the little adjacent *Isles* he calls this City *Devana*, and the River adjacent thereto *Dirva*: whom *Camdenus* the English Historiographer in his *Britannia* cites, for proving the Antiquity of *Aberdeen*

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*deen*, whose words are these. *Devana Urbs per-antiqua a Ptolemeo, nunc vero Aberdonia, id est, Deva ostium Britannica dictione ab ipsis Scotis appellatur* So that for Antiquity this CITY may be reckned amongst the most ancient of this ISLE.

This City was Erected into a *Burgh-Royall* by *Gregorius*, who for his Justice, Temperance and Fortitude, was surnamed *the Great*, and was the 73. King of *Scotland*; whose Honorable *Acts*, both in *Scotland*, *England* and *Ireland* are at length set down in *Hector Boyes History*, and in *Buchannans* in the year after the birth of CHRIST 893 years. So that since *Bon-accord* was erected in a *Burgh-Royall* it is seven hundredth fourscore twelve years, this year being the year 1685.

After the decease of the said *King Gregory*, the Erection and Inestments given by him to this City (by the iniquity of the times, and many incursions) were lost: for *Edward the first King of England*, called *Langshanks*, made it his work to burn and destroy all the old Evidents and Monuments within this Kingdom where ever he came, or his Power could reach.

Moreover in the time of *King David Bruce*, the City being surprysed with an Army of *Englishes*, sent by *Edward* the third of *England*: most of the Inhabitants, Men, Wives and

and Children were all put to the sword and killed; the City burnt for six dayes together, as *Spotswood* and *Boyes Histories* declare; all our *Registers* and *Old Evidents* were destroyed about the year 1330, because the *Citizens* a little before had killed the *Souldiers* that kepted *Garrison* in the *Castle*, who had sorely opprest them, and taken it and rased it to the ground.

It being then re-built upon the Hills where it is now seated (having formerly, been situated from the *Green*, and *Eastward* under the Hills except the *Castle-gate*,) hence it is called the *New-Town of Aberdeen*, and not with relation to that *Burgh of Barronie*, which is now the *Bishops seat*, since it was translated from *Mortlick*, in the time of *King David*, anno 1137, according to *Spotswood pag. 101.* when *Nectanus* was *Bishop*, the foundation of which *Bishoprick* was by *King Malcome the second Anno 1010 at Mortlick.*

In *King James the fourth* his time, *Bishop William Elphinston* builded the *KINGS-Colledge* in the *Old Town*; that *Town* being seated near the *River of Don*, about a 1000 space from *Aberdeen*, is commonly called the *Old Town of Aberdeen*, not, as if it were of greater Antiquity then the *Burgh-Royall of Aberdeen*, for I was informed by a very intelligent *Gentleman* near that place that there were some old *Evidents* designing it the *Old Town of SEATOUN* after the *Lands* thereto adjoining. But

But the *Bishop of Aberdeen* hath had his residence there, ever since his *Seat* was translated from *Mortlick*, where there was a Magnificent Structure of a *Cathedrall* builded thereafter, as also a stately *Colledge*; custome and ignorance calls it the *Old-Town of Aberdeen*, it having been Erected in a *Burgh of Barrony* in favours of the *Bishop of the Diocess of Aberdeen*. It is reported that some call *Aberdeen* only *Urbs*, a *Town*, and the *Old-Town* where the *Bishop's Seat* is, *Civitas*, a *City*. But I take that distinction betwixt a *Town* and a *City*, as it relates to a *Bishop's-Seat* to be the spurious product of a *Popish-Institution*; because many *Towns* were called *Cities* before there was a *Bishop* in the world. A *Town* properly relates to the *Buildings* and *Houses*; a *City* denotes the *Citizens* and *Free-men* that are the *Inhabitants*: But for this let these that would appropriat the name of a *City* to a *Bishop-Seat*, read the *Bishop of Cajetan de Institutione Reipub. lib. 1. Tit. 3. sub fine*, and he will show what a *City* is.

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CHAP.



CHAP. IV.

Concerning the Government of the City of ABERDEEN.



WE have matter to bleſs GOD for the equall and juſt conſtitution of Government, which is in our City and particular Common-Wealth, granted to us by our KINGS, and left unto us by our Worthy Anceſtors, which is thus.

Our Town-Council is choſen yearly out of the whole Citizens and Burgeſſes of the City, the Roll of our whole Brethren of Gild being firſt read at every Election of the Council, which holds upon the Wednesday before Michaelmeſſ-day, there being a large Catalogue drawn up of all the Brethren of Gild amongſt us, every Perſon ( whom any of the Old-Council deſires to be liſted among theſe out of whom the New-Council is to be choſen ) is preſently ſet down in that new liſt, and when the liſt is compleated, by the reading over the whole Brethren

Brethren of Gild of the Town, there is an indefinitely number ſet down upon a large ſheet of Paper, with lines drawn after every one of their names, and this is given to the preſent Proveſt, Bailies, and whole Old-Council, that every one may make choiſe of thirteen Brethren of Gild to be named for the New-Council for the year to come, and moſt Votes or Marks make up the number.

Next, they of the Old-Council chooſe out of their own number four, who are called the Old-four, which being added to the former thirteen, make up the number of ſeventeen Brethren of Gild. And laſtly, having got the Roll of all the preſent Deacons of Trades, there are two of theſe Deacons choſen which make up the compleit number of nineteen for the Council the year enſuing.

The new choſen Counſellors being all ſent for, and come in the afternoon, the whole Old and New-Council with the ſix Deacons of Trades, and the four Deacons of the Old and New Council, which make up ten Deacons of Trades and thirty Brethren of Gild, making up in all, the number of 40 Votes, they altogether chooſe firſt the Proveſt: then four Bailies, a Dean of Gild, a Theſaurer, a Maſter of the Kirk-work and Bridge work, a Maſter of the Mortified Moneys, a Maſter of the Gild Hoſpital, a Maſter of the Shoar, called Maſter of the Impoſt

post, and six single Counsellors who bear no Office, but sit and Vote in all Affairs that come before the Council with the two new Deacons of Trades. If in this Election there fall to be one having equall Votes, the Provest in this caice hath the casting Vote.

This way of Election was determined by the Convention of Burghs, and ratified and approved by King James the sixth, after the difference that fell out at the Common-Cause 1593.

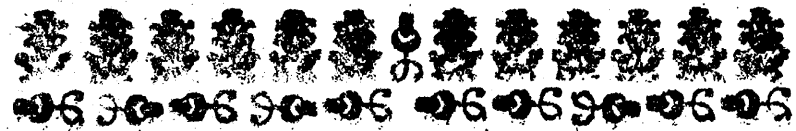
When any matter of more then ordinary importance comes to be consulted off, if the present Council find it meet, they call the former years Council, and joyne both in consultation and determination. And if it be a business of setting on of a Tax, or levying of Money, whither for Nationall or Particular Use, or such like, the consent of the whole City is called for in a Publick Head-Court convened by Authority of the Magistrats, where the reasons of the said Tax or Imposition are holden forth by the Provest &c. unto them.

So by this it is evident to the Judicious, that we have the best Ingredients and Advantages of all the severall sorts of Government: And to compleat our Power, our Provest and Bailies are made Sheriffs within their own City and Freedom-Lands, by K. CHARLES the first 1633. by which our Citizens are freed from the Power of any Sheriff that at times have

have sought to oppress them, yea to pannell them for life without a just cause, as in Alexander Rutherford Provest his time, when the Sheriff-Deput pannelled a Burger, called Patrick Corser for resetting stollen Brals. which he had bought on a Market-day innocently, and would not admit of surety for any sum of money whatsoever offered by the Provest (the Sheriff having a pick against the man pannelled,) which the Provest perceiving that no reason could prevaill, commanded Patrick Corser down staires upon any hazard that might follow, and so freed him.

As also, the Magistrats a moneth or thereby before the yearly Election, cause the Drummer go through the Town, inviting all the Inhabitants Free-men to come and hear the accounts of all the Office-bearers counted, fitted and subscribed by the Magistrats, and the rest of the Auditors of the counts chosen in the day of the Election for that end so that any that pleases may see how uprightly all the Towns-Revenues and Moneys received, are bestowed.





CHAP. V.

Concerning the Fidelity and Loyall-Duty, which the Citizens of Aberdeen have alwayes payed to their SOVERAIGNES, together with the gracious Rewards conferred thereon, and the signall Evidences of Honour put upon many chief Magistrats thereof.



This City having been erected into a Burgh-Royall by King GREGORIE the Great and Priviledged with many Donations by Him as some Notes and Scrolls bear Record, gathered by the Recordors and Town-Clerks afterwards. The Principall Evidents being destroyed in the common Callamities of these sad times formerly hinted at.

This City was had in speciall favour with many of the succeeding KINGS, as by King William, surnamed for his Valour and Fortitude, the Lyon. He built a Palace in Aberdeen where sometime he remained with his Court which afterward he dedicated to a new order of Friars ( called the Trinity-Friars ) for setting up an Abbacie for them, two of that order, which Pope Innocent the third had newly Erected, being recommended by the Pope and sent from Rome. To this Abbacie he gave Gifts and some Rents intending if he lived to give them greater, this Order was erected 1211. Which Abbacie was burnt when the City was destroyed, where now the Trades-Hospitall stands, being re-edified but of late years by Dr. William Guild.

Likewise it is Recorded that the three Kings Alexanders had here in this City a pleasant Pallace, which afterwards was translated to the Friars-Predicators or Dominicans.

Alexander the second did greatly adorn this City, and gave it Liberties and Priviledges the like with Perth 1214: which was the first year of his Reign, immediatly after the death of his Father King William.

Boyes holds forth in his History, pag. 283. ver. 65. That this KING came to Aberdeen with his Sister Isobell, (after he returned from England,) and honored it with many Priviledges, as

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*King Gregory, King Malcome the second, and David brother to King William had done before.*

It is said he called this CITY *His own City*, the Infeiments of the said *King Alexander the second* under his Seal in green Wax is yet extant, as a Record of the Priviledges given by Him to this City, having (by Providence) escaped from the common Calamity.

*King Robert Bruce* in these most troublesome times, wherein he began to Reign or recover his *Kingdom* out of the hands of *Edward* the first *King of England*, being beaten severall times, and finding all his attempts unsuccessful retired to ABERDEEN, as a place of safety where he found that his Enemies and his former bad success might be overcome: for when he had no hope of his Effais but despaired of all Victory, intending to go out of the *Kingdom*, till better times might fall out, and get *Foreign Forces* for his assistance. Incontinently the *Citizens of Aberdeen* came and exhorted Him to better hopes, and more confidence, and gave Him assistance both in men and money and followed him to the *Town of Inverurie* where they fought with the Enemy, and obtained his first Victory, whereof they were the speciall Instruments and Helps, the *King* being so sickly that he was carried in his Bed, as *Boyes* relates,

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relates, fol. 312. whence there began to be a method settled to recover the *Kingdom*.

By which service he was moved to bestow upon the City of ABERDEEN the whole Lands of the *Kings-Forrest*, called the *Stocked-Wood*, with the whole parts and pendicles of the same, with the *Mills, Waters, Fishings, small Customs, Tolls, Courts, Weights, Measures, Free Port and Haven*; and all other Priviledges and Liberties whatsoever, pertaining or that might pertain justly to a *Koyall-Burgh* within this *Realm*.

Under the Reign of *King David Bruce*, *John Randell* Earle of *Murray*, being for the time Governour of the *Kingdom*, amongst his chiefest Designes for recovering the *Kingdom*, he saw it was most expedient to pursue *David Cumming* Earle of *Atholl*, whom *King Edward of England* had appointed Governour for him, and having collected his Forces, came straight to *Aberdeen*, where (notwithstanding the Tyrrany of the Enemies they were under,) he was informed where *David Cumming* was, knowing their Loyaltie to *King David Bruce* their Naturall KING, and so straight way pursued him.

Some years after, the *Englisches* having continued their Rapine and Cruelty in *Aberdeen*, by keeping a strong *Garison* in the *Castle*, the *Citizens* taking Counsell how they might free themselves

themselves of that Yoke and Servitude, at last resolved to fall upon the *Garrison* whom they cut off, and thereafter levelled the *Castle* with the ground. Whence it was, that in honour of that resolute Act, they got their *Ensignes-Armoriall*, which to this day they bear: witness that late Book of *Heraldry*, set forth by *Sir George Mckenzie of Rose-haugh Knight, His Majesties Advocat*, who hath blazoned the *Arms of Aberdeen* particularly, thus.

The *Arms* or *Ensigns Armoriall* of the *Burgh Royall of Aberdeen*, beareth *Gules*, three *Towres* triple, towered in a *double-Tressure* counter flowered *Argent*, supported by two *Leopards* propper, the *Motto* in an *Escroll* above, *BON-ACCORD*. whence there are these Verses.

*Arx triplex, arcem testatur ab hoste receptam,  
Hostis utrinque doces, tu Leoparde genus.  
Lillia cum Clypeo, voti Rex pignora jussit  
Esse, color fusi signa cruoris habet.  
Hæc hostes senjere, Bona at Concordia (virtus  
Qua res usquè viget publica) culta domi.*

In English thus.

The threefold *Towres*, the *Castle* shoves regain'd  
From *Enemies*, who it by force mantain'd.  
The *Leopards*, which on each hand ye view,  
The cruell temper of these foes do shew.

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The *Shield* and *Lillies*, by the *Kings-Command* As pledges of his great good-will do stand. The *Collour*, calls the *Blood* there shed to mind, Which these proud *Foes* unto their cost did find. And *BON-ACCORD*, (by which doth safely come To *Common-Wealths*) establisht was at home.

I. B.

And upon the reverse of the Seal of the said *Burgh* is insculped in a field *Azure*, a *Temple Argent*, *St. Nicholas* standing in the *Porch Mytered* and *Vested* propper, with his *Dexter-hand* lifted up to *Heaven* praying over three *Children* in a *Boylling Caldron* of the first, and holding in the *Sinister* a *Crosier Ore*: these were the *Old-Arms* of the *Burgh-Royall of Aberdeen* as *His Majesties Advocat*, in his book above-mentioned relates

After the *Castle* was thus taken and ruined, the *English* being deeply affected therewith, as also with the loss of their men, did gather their *Forces* together to avenge this *Injury* against *Aberdeen*: The *Citizens* then following *Joannes Frazer*, who *Commanded* these *Forces* that adhered to the *Interest* of *King David Bruce*, did most stoutly fight the *English* in their own *Church-Yard*, and although with much *Blood*, and the loss of many of their men, yet at last obtained the *Victory*.

Hence four years after, *Edward the third* having

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ing sent a great *Nawie* to recover his loss in thir *Northern-parts*, his Forces fell upon *Aberdeen* after they had spoiled the *Religious-Houses* and the *City*, they coming by surprize and greatly incensed for the loss of their men, (which they had sustained both in the *Garrison* and in the forementioned *Fight*,) did cut off Men, Women and Children, none being spared except such as had by flight saved themselves: they burnt the *City* six dayes together, as hath been touched above, and being there-after re-built, is ever after called the *New-Town of ABERDEEN*.

*King David Bruce* had ever after a great favour and respect for *Aberdeen*, and sometimes dwelt in it, and set up a *Mint-House* here, as some peeces of Money not long since extant with the inscription of *Aberdeen* did testify, and the *King* did ratifie and approve of all the *Donations* of *Lands*, *Waters*, *Fishings* and all other *Priviledges*, which *King Robert* his Father, or any of his *Predecessors* had formerly given or granted to the said *Burgh*, because of their good Service, both to his Father and himself against the common *Enemie*.

Also, all the *King James's*, 1<sup>st</sup>. 2<sup>d</sup>. 3<sup>d</sup>. 4<sup>th</sup> 5<sup>th</sup>. and 6<sup>th</sup>. did all ratifie and approve all these *Priviledges* and *Donations* of what ever any of their *Predecessors* had done before; and some of them witnessed their favourable  
Respects

Respects to the *Magistrats* thereof upon severall occasions.

As for instance; *King JAMES the fourth*, upon a complaint made against *SIR JOHN RUTHERFORD of Tarlane* after one of the *Elections*, when he had been chosen *Provest* (having for many years enjoyed that *Office*,) The *King* wrot to the *Town-Councill*, desiring an exact account of the ground of the *Complaint* made against *His Loved Familiar SIR JOHN RUTHERFORD*, as the *Kings Letter*, dated *November 5. 1487.* recorded in the *Towns Books* doth bear.

Again, *King JAMES the fifth* was often in *Aberdeen*, and did singularly shew Favour and Respects to the Familie of the *MENZIESES*, who for many years did wisely and happily Govern our *City*.

Also, *King JAMES the sixth*, did not onely confirme in *Parliament*, all the *Ancient Priviledges* and *Liberties* given to this *City* by his *Royall Predecessors*, but likewise, when as by the *Laws* of this *Nation* the *King* might have exacted his *Burrow-Males* in *Sterling-Money*, which would have been nothing else but the utter undoing and extirpation of this *Re-publick*: He out of his *Princely Clemency*, and Favour which he did ever bear to this his *Ancient-City*, did of new again Re-erect and Found the *same*; and did quite abolish and abrogat the payment of *Sterling-Money*, by dissolving  
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solving the same from the *Crown* in *Parliament*, so far as concerns this *City* allennarily: the like benefit being denyed to any other *Burgh* in the *Kingdom*: as also, disponning and giving of new the *Burgh*, *Common-Lands*, *Fishings* and all other *Liberties* thereof whatsomever, for payment of current money allennarily.

And at the same time, honored our then present *Provest*, THOMAS MENZIES of *Durne* or *Gults*, with the Title of *Knight-hood* in his own *Privy-Chamber*, in the presence of the best sort of the *Nobility* of both the *Kingdoms*, whom he acknowledged (before them then present,) worthy of that honour, be reason of his Birth, besides the good service lately done by Him and the *City* of *Aberdeen* to the *King*, by the gentle entertainment of his *Honorable Servants*, who came at that time to visit *Aberdeen* by the *Kings* appointment 1617.

This SIR THOMAS MENZIES of *Gults* having procured that Famous *Pearl* which was found in the *Brook* or *Burne* of *Kellie*, as it runs into the *River* of *Ythan*, which *Pearle*, for beauty and bigness, was the best that hath been at any time found in *Scotland*: our said *Provest* having found by the Judgement of the best *Jewelers* in *Edinburgh*, that it was most Precious and of a very high Value, went up to *London* and gifted it to the *King*, this was in the year 1620.

Who

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Who in retribution gave him twelve or fourteen *Chalders* of *Victuall* about *Dumfermling*, and the Custom of *Merchant-Goods* in *Aberdeen* during his life.

But it pleased GOD he dyed at *Wooller* on the *Border* in *England*, in his return home. Nevertheless, this did signifie the speciall Favour the *King* did bear to our then *Provest*, though he did not live to enjoy the effects of the *Kings Royall* and *Princely Respects*. This *Pearle* was reported to be one of the *Jewells* of the *Crown* of *England*.

Likewise, when the *King* called the *Commissioners* of both *Kingdoms* to treat anent the *Union* betwixt *Scotland* and *England*, ALEXANDER RUTHERFORD *Provest* of *Aberdeen*, being one of the four chosen for the *State* of the *Burrowes*, the *King* did put it upon Him to speak in behalf of the *Burrowes*, who did acquite himself so satisfyingly to the *King*, that pulling a rich *Diamond Ring* from his *Finger*, he gave it him as a token of his *Royall-Respects*. I have heard some relate, that when he had delivered his discourse in our *Scots-dialect*, which was not so intelligible at that time to the *English Commissioners*, he spoke to the same purpose in *Latine*, that the *Bishops* might understand: then gave a like account to the *Nobility* amongst the *English Commissioners* in the *French-Language*, which did affect the *King*

King with very much complacency, who carried a singular Respect to the Subjects of this his Native-Country and Ancient Kingdom, and made every thing acceptable that had a tendency to the repute thereof.

The Battell of Harlaw did witness the Zeal of Aberdeen against the Enemies of the King, and for the Peace of the Kingdom 1411. where the Provest and many of the best Citizens did assist to gain the Victory of that day with the loss of their lives.

Also that fatall Battell of Pinkie, where there were lost and killed many brave Townsmen of Aberdeen, that went thither (though at so far a distance) for the Honour of their Sovereign and of the Nation.

King CHARLES the first in the year 1633 at his Coronation in this Kingdom, confirmed and ratified all our above written Priviledges and Liberties of new, given and granted by his Royall Father and Progenitors, with this addition, making and constituting the Provest and Bailies, Sheriffs within their Burgh and Freedom-Lands, and the Priviledge of having an unground Malt-Market, and honored PAUL MENZIES of Kinnundie then present Provest with the Honour of Knight-hood.

In the year 1649, when the Parliament of Scotland, out of their dutifull Respects, and Loyaltie to their undoubted Sovereign, King

CHARLES

CHARLES the second, had proclaimed Him King of Great Britain, France and Ireland, and immediatly did choose Commissioners of all the three Estates of this Kingdom, to invite their King to this his Ancient Kingdom, to receive the Crown which had now of right descended to him from 108 Kings.

The Parliament made choise of ALEXANDER JAFFRAY of Kingswells Commissioner for Aberdeen, to be one of the two Burrowes to go over to Holland to the King, who was a Wise, Pious and Discreet Man all his time. And he (to be faithfull to the City he had his Commission from) intreated the Parliament to consider the most important Article in his Commission, that so he might undertake that weighty Employment with the greater Alacrity, which was to visit the counts of the extraordinary losses of Aberdeen relating to the Publick. The Parliament had that respect to him, and was so desirous to grant his so just demand, that forthwith they did Deput some fit Members, who after hearing and considering, made their report, and thereupon the Parliament by an Act did acknowledge themselves (as the Representative of the Nation) to be justly resting to the City of Aberdeen the summe of nine hundredth threescore and nine thousand Merks, and did grant the Cess of the City to be allowed to them for as many Moneths as drew

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drew to eighteen thousand Merks; because this great sum that was due to them had exhausted the summs of Money that was Mortified to *Hospitals, Schools, the Colledge,* and the *Common-Poor* of that *City*; and had ruined almost the *Common Thesaurie* thereof; but this was all they could spare at that time, till an opportunity might fall out to make them more full payment, which hitherto hath ever failed, and hath been the cause of the severall heavy burdensom *Taxations* that have of late years been laid on, and of procuring that relief which hath been obtained thir five or six years by-gone by the *Magistrats*, who withall have made themselves lyable to the grudge of such as are so selfish, that before their particular suffer but a little, they could let the *Publick* come to utter ruine and perish without remedy and unavoidably: but of two evils the least is to be chosen.

But to return, Our abovenamed *Commissioner* obtained also an *Act of Parliament*, that no *Souldiers* should be quartered in *Aberdeen* for three years thereafter, such was the great respect the *Parliament* had to him, whereupon he went to the *King* with the rest of the *Commissioners* of the three *Estates*.

And after his return, being *Commissioner* to the *Convention of Burrowes* at *Queensferrie*, obtained half a merk down of *Aberdeens* proportion

tion of the 100 *Pound* of *Stent-Roll*, which was a great advantage to the *City*.

He being chosen that year *Provest* of *Aberdeen*, went with the rest of the *Commissioners* the next year 1650 to the *Hague* in *Holland*, where it pleased *GOD* so to prosper their endeavours, as to bring the *King* home with them. *Aberdeen* being the first *City* of the *Kingdom* he came to, there he was received with all the *Demonstrations* of joy and cheerfullness that the *Magistrats* and *Inhabitants* could evidence: as also, the *Silver-Keyes* of the *City* were delivered to him by the *Provest* (who came sometime before to prepare for the *Kings* reception) with an *Eloquent* and *Pertinent Harangue* therewith made by *Mr. James Sandilands* of *Cotton*, the *Cities Recorder*, or *Clerk*.

In the end of *February* and beginning of *March* 1651, the *King* came to *Aberdeen*, where he stayed a week at which time, *Mr. Robert Farquhar* of *Murie* was *Provest*, (*Alexander Jaffray* who had been *Provest* the former year having been taken *Prisoner* at *Dunbar-fight* which was on the third of *September* 1650.) the *King* was pleased to honour our then present *Provest* with the *Honor* of *Knighthood*, together with *Patrick Leslie* of *Eden* who had been *Provest* some years before with the like *Honor*.

As also, in the Year 1681, *GEORGE SKENE* of

of *Fintray* was Honoured with the Title of *Knighthood* at *EDINBURGH*, by *JAMES* Duke of *Albany* and *York*, then *Commissioner* to the *Parliament* of *SCOTLAND*, for the late *KING*, *CHARLES* the *Second*, His *ROYALL-BROTHER*.



CHAP. VI.  
Concerning the STATE of  
ABERDEEN.



S for the State of *ABERDEEN*, if it be taken for the Yearly Revenue of their *Treasurie*, it is not so considerable as some lesser *Towns* in the *Kingdom*.

It is mostly exhausted in paying *Stipendiaries* and other incidencies, especially since the time of *Queen Mary*, at which time our *Freedm-Lands* and *Salmon-Fishings* were all sewed out to particular men; which though it brought in considerable summs at first, yet now the *Femes* both of *Lands* and *Waters*

*Waters* are but very inconsiderable: all of them extending but to *seven hundredth sixteen Pounds ten shillings Scots money*.

Yet that it may appear how considerable this *City* is in reference to the *Kings Exchequer*, if we consider the *Customs* and *Excise* of *Merchant-Goods*, one with another; as also, the *Excise* of *Ale*, *Beer* and *Aquavita* or *Strong-Waters*; with the *Yearly Supplie* given to the *King*, by *Act of Parliament*, this *City* one *Year* with another, will be of in-come to the *Exchequer* about *thirty thousand Pounds of Scots money*.

If this were duely considered, it might easily be perceived, that the *Prosperity* and *Flourishing* of this *City* is of speciall concernment to the *King*, and the *Publick Interests* of the *Nation*; and in case of its decay, the prejudice of both will be no less considerable.

We acknowledge, we have severall of the *Chiefest Staple Commodities* in the *Kingdom*, as *Plaiding*, *Fingrams*, *Stockings*, *Salmond*, *Stuffs*, *Serges*, *Sheep-skins* and *Lamb-skins*.

When *Plading* was giving good price in *Holland*, the old *Conservator* *SIR PATRICK DRUMMOND* frequently reported that the *Kingdom* of *SCOTLAND* was more obliged to the *City* of *ABERDEEN* for the abundance of money the *Merchants* thereof brought to the *Nation*, then to all the *Towns* of this *Kingdom* besides: but the *Trade* of this so profitable

profitable a *Commodity* is greatly decayed and become very low.

The *Rivers* of *Dee* and *Don*, besides what is brought from *Tithan* and *Ugie*. ( which two last *Rivers* belong to the Earle *MARISCHALL* and some other *Heritors* of the *Shyre* ) these two first *Rivers* afford our *Merchants* above an hundredth and twenty *Lasts* of *Salmond* or thereby one year with another, which are carried to *France*, *Holland* and sometimes to *Spain* and other forreign places.

I knew a *Merchant* in my time who sent to *Dantzick* thirty thousand *Lamb-skins* in one year; but our *Trade* is much decayed by what it hath been fourty or fifty *Years* ago, before our late *Intestin Troubles* began.



CHAP. VII.

A Catalogue of these who have been *PROVESTS* in *ABERDEEN*, whereof any record may be had, either by *Scrolls*, *Charters* or *Infestments*, before or since the burning of the said *City*.

- Anno Dom.
- 1310. *Duncanus Melavill* found in the *Bishop* of *Aberdeens* old *Registers*.
  - 1326. *Simon Gilbach* found in an authentick *Scroll*. 1329.

- 1329. *Willielmus* de *Strabrok* in a *Scroll*.
- 1142. *David* de *Fingask* in a *Scroll*.
- 1349. *Simon Lynto* in an old *Evident*.
- 1350. *Robertus* de *Edynhine* in an old *Evident*.
- 1352. *Willielmus* *Leith* in a *Scroll*.
- 1360. *Thomas Mercer* } in an authentick
- 1361. *Thomas Mercer* } *Scroll*.
- 1366. *Laurentius Garvock* in a *Scroll*.
- 1367. *Laurentius* de *Fety* } in authentick
- 1382. *Alexander Bannerman* } *Scrolls*.
- 1384. *Laurentius* de *Fety*.
- 1385. *Laurentius* de *Fety*.
- 1392. *Willielmus* de *Camera Pater*.
- 1393. *Willielmus* de *Camera Pater*.
- 1395. *Willielmus* *Filius Andreae*.
- 1396. *Willielmus* de *Camera Pater*.
- 1398. *Willielmus* de *Camera Pater*. The oldest *Court-book* of this *City*, is of this years date, which is in the *Latine-Tongue*.
- 1399. *Adam* de *Benyn*, tenet cum libro.
- 1400. *Adam* de *Benyn*, tenet cum libro.
- 1401. *Laurentius* *Leith*, tenet cum libro.
- 1403. *Laurentius* de *Leith*.
- 1404. *Willielmus* de *Camera Filius*.
- 1405. *Robertus* *Filius David*.
- 1406. *Robertus* *David*.
- 1407. *Robertus* *David*.
- 1408. *Robertus* *Filius David*.
- 1409. *Ioannes* *Fitchet*.
- 1410. *Robertus* *Filius David*, slain at *Harlaw*.

- 1411. *Andreas Giffurd.*
- 1412. *Thomas de Camera.*
- 1413. *Willielmus Jackson*, from this forth we can find no Court Book till *Gilbert Menzeis* time 1426.
- 1416. *Thomas Roule* in an old Charter.
- 1419. *Andreas Giffurd.*
- 1423. *Gilbertus Menzeis.*
- 1425. *Ioannes Vaus.*
- 1426. *Gilbertus Menzeis*, tenet cum libro.
- 1427. *Gilbertus Menzeis*, tenet cum libro.
- 1428. *Ioannes Vaus.*
- 1429. *Ioannes Vaus.*
- 1433. *Thomas de Camera*, tenet cum libro.
- 1434. *Thomas de Camera.*
- 1435. *Ioannes Scroggis*, tenet cum libro.
- 1437. *Ioannes Fyffe*, tenet cum libro.
- 1438. *Thomas de Camera*, tenet cum libro.
- 1439. *Gilbertus Menzeis.*
- 1440. *Ioannes Fyffe.*
- 1441. *Matheus Fitchet.*
- 1442. *Ioannes Marr junior.*
- 1443. *Alexander de Camera.*
- 1444. *Ioannes Vaus.*
- 1445. *Ioannes Vaus.*
- 1446. *Alexander de Camera.*
- 1447. *Willielmus Sherar.*
- 1448. *Ioannes Fyffe.*
- 1449. *Ioannes de Scroggis Filius.*
- 1450. *Ioannes de Scroggis Filius.*

- 1451. *Ioannes Fyffe.*
- 1452. *Ioannes de Fyffe.*
- 1453. *Ioannes Marr.*
- 1454. *Andreas Menzies.*
- 1455. *Ioannes de Scroggis Filius.*
- 1456. *Ioannes de Fyffe.*
- 1457. *Ioannes de Fyffe.*
- 1458. *Ricardus Kintore.*
- 1459. *Ricardus Kintore* 1460, 1461, 1462, 1463, 1464, 1465, 1466. *totidem annis.*
- 1467. *Alexander Cameron* 1468, 1469, *totidem.*
- 1470. *Andreas Allanson.*
- 1471. *Ricardus Kintore.*
- 1472. *Andreas Sherar.*
- 1473. *Andreas Allanson.*
- 1474. *Alexander de Camera.*
- 1475. *Alexander Menzeis.*
- 1476. *Andreas Sherar.*
- 1477. *Alexander de Camera.*
- 1478. *Andreas Sherar.*
- 1479. *Alexander de Camera.*
- 1480. *Alexander Menzeis.*
- 1481. *Iacobus Lesty.*
- 1482. *Robertus Blinshell.*
- 1483. *Ioannes Rutherford de Migvie.*
- 1484. *Alexander de Camera.*
- 1485. *Ioannes Rutherford de Tarlane miles.*
- 1486. *Alexander Menzeis.*
- 1487. *Ioannes Rutherford de Tarlane miles.*
- 1488. *David Menzeis.*

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- 1489. *Ioannes Rutherford de Tarlane miles.*
- 1490. *Ioannes Rutherford de Tarlane miles.*
- 1491. *Ioannes Cullen.*
- 1492. *Ioannes Rutherford de Tarlane miles.*
- 1493. *Alexander Reid.*
- 1494. *David Menzeis.*
- 1495. *Alexander Chalmer de Murthill.*
- 1496. *Ioannes Rutherford miles.*
- 1497. *Ioannes Rutherford miles.*
- 1498. *Ioannes Rutherford miles.*
- 1499. *Ioannes Rutherford miles.*
- 1500. *Ioannes Rutherford miles.*
- 1501. *Alexander Menzeis.*
- 1502. *Alexander Menzeis.*
- 1503. *Alexander Menzeis.*
- 1504. *Ioannes Lesty de Wardes.*
- 1505. *Gilbertus Menzeis.*
- 1506. *Andreas Cullen.*
- 1507. *Gilbertus Menzeis 1508, 1509, 1510, 1511, 1512, 1513. totidem annis.*
- 1514. *Ioannes Marr.*
- 1515. *Ioannes Marr. 1516, 1517, 1518, 1519, 1520. Gilbertus Menzeis totidem annis.*
- 1521. *Ioannes Collison, nota, electus fuit ante diem ordinariam, virtute literarum Regiarum desuper directarum.*
- 1522. *Gilbertus Menzeis de Findon.*
- 1523. *Gilbertus Menzeis de Findon.*
- 1524. *Gilbertus Menzeis de Findon.*

1525.

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- 1525. *Thomas Menzeis de Pitfoddels.*
- 1526. *Gilbertus Menzeis.*
- 1527. *Gilbertus Menzeis.*
- 1528. *Gilbertus Menzeis, 1529, 1530, 1531, 1532. totidem annis.*
- 1533. *Thomas Menzeis de Pitfoddels.*
- 1534. *Thomas Menzeis de Pitfoddels.*
- 1535. *Andreas Cullen.*
- 1536. *Gilbertus Menzeis de Findon.*
- 1537. *Thomas Menzeis de Pitfoddels, 1538, 1539, 1540, 1541, 1542, 1543, 1544, totidem annis.*
- 1545. *Georgius Comes de Huntly, Dominus Gordon & Badzenoch ac locum tenens Generalis Boreæ.*
- 1546. *Georgius Comes de Huntly &c. præpositus.*
- 1547. *Thomas Menzeis de Pitfoddels, annuatim electus fuit præpositus ad annum 1576.*
- 1576. *Gilbertus Menzeis de Conllie.*
- 1577. *Gilbertus Menzeis de Pitfoddels.*
- 1578. *Gilbertus Menzeis de Pitfoddels annuatim ad annum 1588.*
- 1588. *Mr. Thomas Menzeis de Durne.*
- 1589. *Mr. Thomas Menzeis de Durne.*
- 1590. *Alexander Cullen.*
- 1591. *Alexander Rutherford.*
- 1592. *Thomas Menzeis apparens de Durne.*

1593.

- 1593. Mr. *Ioannes Cheyn*,
- 1594. *Ioannes Collison*.
- 1595. *Thomas Menzeis de Durne*.
- 1596. *Alexander Rutherford*.
- 1597. *Alexander Chalmer de Cults*.
- 1598. *Alexander Rutherford*.
- 1599. *Alexander Cullen*.
- 1600. *Alexander Rutherford*.
- 1601. *Alexander Cullen*.
- 1602. *Thomas Menzeis de Durne*.
- 1603. *Alexander Rutherford*.
- 1604. *David Menzeis Senior*.
- 1605. *Alexander Rutherford*.
- 1606. *Alexander Cullen*.
- 1607. *Alexander Rutherford*.
- 1608. *Alexander Cullen*.
- 1609. *Alexander Rutherford*.
- 1610. *Alexander Cullen* & quia vitam obiit penultimo Octobris, *Alexander Rutherford* electus fuit in eius vicem 1610.
- 1611, *Alexander Rutherford* 1612, 1613, 1614, totidem annis.
- 1615, *Thomas Menzeis de Cults*, 1616, 1617, in qua anno factus fuit miles. 1618, 1619, 1620, totidem annis, & quia dictus Dominus *Thomas* vitam obiit in mense Septembris 1620, in suo itinere in rediundo ab *Anglia*, Mr. *David Rutherford* electus fuit prapostus in eius vicem.

- 1621. Mr. *David Rutherford*.
- 1622. *Georgius Nicolson*.
- 1623. ad annum 1633. *Paulus Menzeis de Kimmundie* & eo anno nominatus Dominus *Paulus*, miles.
- 1634. *Patricius Lesty de Eden*, ab Officio privatus 14. Januarii 1635, & dictus *D. Paulus Menzeis* electus fuit prapostus in eius vicem; sed postea *Patricius Lesty* anno 1639. electus & restitutus fuit.
- 1635. *Robertus Johnstoun de Grimond*, remotus fuit per decretum Dominorum Secreti Concilii, & Mr. *Alexander Jaffray de Kingswells* virtute dicti decreti, electus fuit prapostus in eius vicem.
- 1636. Mr. *Alexander Jaffray*, de *Kingswells*.
- 1637. *Robertus Johnstoun*, de *Grimond*.
- 1638. Mr. *Alexander Jaffray*.
- 1639. *Patricius Lesty de Eden*.
- 1640. *Patricius Lesty*.
- 1641. Mr. *Alexander Jaffray*.
- 1642. *Patricius Lesty*.
- 1643. *Patricius Lesty*.
- 1644. Mr. *Robertus Farquhar*, de *Munie*.
- 1645. Mr. *Thomas Gray*.
- 1646. Mr. *Thomas Gray*, in mense Februarii.
- 1647. *Patricius Lesty* electus fuit.
- 1647. *Patricius Lesty* electus apud *Gilchonstoun*, quia Pestis erat in Urbe.
- 1648. Mr. *Thomas Gray*.



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- 1649. Alexander Jaffray de Kingswells.
- 1650. Mr. Robertus Farquhar.
- 1651. Alexander Jaffray.
- 1652. Georgius Morison de Pitfour.
- 1653. Georgius Morison.
- 1654. Georgius Morison.
- 1655. Mr. Thomas Gray.
- 1656. Georgius Cullen qui obiit in dicto officio.
- 1657. Ioannes Jaffray de Dilspro.
- 1658. Ioannes Jaffray.
- 1659. Ioannes Jaffray.
- 1660. Gilbertus Gray.
- 1661. Gilbertus Gray.
- 1662. Gulielmus Gray qui vitam obiit eo anno.
- 1663. Gilbertus Gray.
- 1664. Mr. Robertus Patrie de Portlethia.
- 1665. Mr. Robertus Patrie.
- 1666. Gilbertus Gray qui vitam obiit in dicto Officio.
- 1667. Mr. Robertus Patrie.
- 1668. Mr. Robertus Patrie.
- 1669. Mr. Robertus Patrie.
- 1670. Mr. Robertus Patrie.
- 1671. Robertus Forbes de Robslaw.
- 1672. Robertus Forbes.
- 1673. Robertus Forbes.
- 1674. Robertus Patrie.
- 1675. Robertus Forbes.
- 1676. Georgius Skene de Fintray, ad præsentem annum 1685.

This

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This City hath not been a barren Mother or Nurse in our *Ijraell*, in bringing forth and breeding up many eminent men and brave Spirits, whereof there might be set down a large Catalogue, not onely in bypast years, but even of Men eminent for abilities in their severall Professions in this same Age, whom I have known by face in my own time, and that both in *Grammar, Musick, Philosophy, Medicin, Mathematicks, Poesie, the Civill and Cannon-Law, School-Divinity* the Art *Military*, who have in their Times been not only Ornaments to this City, but even to the whole *Kingdom*. But lest this might favour of ostentation, and upon severall other considerations I forbear, and shall leave it to any other to performe this task, if it be found needfull; and therefore shall sum up the description of this City, with the *Elogies* written upon some of the Ancient *Citizens* and *Families* thereof in these *Epi-grams* made by DR. ARTHUR JOHNSTOUN as follows.

CHAP.



CHAP. VIII.

The EPIGRAMS of DR. ARTHUR JOHNSTOUN, Phisitian in ordinary to King CHARLES the first upon the City of ABERDEEN.

Arthuri Johnstoni Epigrammata, De ABERDONIA Urbe.

Cum populo quisquis Romanam suspicis urbem, Et mundi dominam, deliciasque vocas? Conser Aberdoniam, Thytis hanc servilibus undis Alluit, Urbs famulo nec procul illa mari est. Utraque fulta jugis subjectos despicit amnes: Utraque fulminea spirat ab arce minas. Illa suos Fabios, invictaque Fulmina belli Scipiadas jactat, Cæsariamque domum. Mennesios Urbs hæc proceres, Gentemque Culenam, Et Collifonios, Lausonianosque patres. Urbe Quirinali minor est Urbs Grampica, Cives Sunt tamen HIC Animis, Ingenijque pares. Englished

Englished thus, by I. B.

Who e're thou art, that Rome do'st magnifie; And her extoll as people fondly do: Entitling her the Earths delight and Queen, Compare with her the City ABERDEEN; A City which doth neighbour with the Sea, To which the Oceans waves do constantlie Flow up as Handmaids; yet ere they approach They stoop as fearing too far to encroach. From lofty hills both Cities view with pryde, The little Brooks which through the Vallayes glyd:

Both from their stately and their thundering Tower,

Defye with threatenings all unfriendly power, Rome of her Tabii and unconquer'd Hosts, Of Scipios, and of great Cæsars boasts. This CITY of her Menzeises great worth, Of Cullens, and of Lawsons here brought forth; And Collifons, all men of great esteem: Of these she boasts, these doth her Glory deem. If Bigness may 'mongst Praises reckned be, Rome is indeed of greater bulk then She; But in all Gifts, and Ornaments of mind, Rome may her Equalls in this CITY find.

R

A B E R

**A B E R D O N I A - N O V A .**

**U**RBS-NOVA piscosæ quam distant ostia DEVÆ,  
 Urbibus Antiquis præripit omne decus.  
**H**ANC DELIBRA beant totum Cantata per Orbem,  
 Templaque mortali non fabricata manu.  
**H**æc prope Romuleis Aedes Sacrata Camænis  
 Surgit, Athenæum non procul Inde vides.  
**A**rdua sideris rutilant Prætoria primis,  
 Hic ubi planities panditur ampla fori.  
**A**dspicis hic Procerum vicina palatia Cælo,  
 Et Populi pictos, Aureolosque Lares.  
**Q**uid memorem ternos, trita propugnacula, colles  
 Qualibus Urbs jureit qua caput Orbis erat.  
**H**anc quoque Lanaris Mons ornat, amœnior illis,  
 Hinc ferrugineis SPADA colorat aquis.  
**I**nde Suburbanum JAMESONI despicias Hortum,  
 Quæ Domini pictum suspicor esse manu.  
**S**almonum dat DEVA greges, maris equora gazas,  
 Memphi, tuas, & quas India jactat opes.  
**P**ons septem gemino cameratus fornice DEVAM  
 Integit, AUTHOREM juncta Tiara notat.  
**H**æc celebret Vulgus, solos Ego prædico Cives,  
 His collata nihil cætera laudis habent.  
**M**artia mens illos commendat & aurea virtus,  
 Rebus & in dubiis sæpe probata Fides.  
**H**ospita Gens hæc est & Comis & annula Divum,  
 Quæque regnunt alios, huic famulantur opes.

Si

*Si locus est meritis, Urbs hæc Regina vocari  
 Et Dominæ titulum sumere jure potest.  
 Cætera Mortales producunt Oppida, solos  
 Urbs hæc Haroas, Semi-Deosque parit.*

*Englished thus.*

NEW-ABERDEEN enrich'd by Dees clear streams  
 All praise from Ancient Cities justly claims;  
 It's blest'd with Churches famous in all lands,  
 And Temples framed by no mortall hands.  
 Muses alse famous as once Rome did grace,  
 Have hallowed a House into this place.  
 A Colledge may be seen not far from thence,  
 Where Learning fixed hath its residence.  
 The Mercat-place where men resort for gain,  
 Is stretched out into a spacious Plain:  
 There you the stately Judgement-House may view  
 Whose Battlements are of a Starry-Hew:  
 There Palaces of Peers you may espy,  
 Whose Lofty-Tops approach unto the Sky,  
 And Towns-Mens-Houses there you may behold,  
 Which garnish'd are and shining like the Gold.  
 What need I further the three Hills to name,  
 Which as three Bulwarks fortifie the Same.  
 Like these on which that City doeth stand,  
 Which once as Head did all the Earth command.  
 The Wool-man-hill which all the rest out-vyes  
 In pleasantness, this City beautifies;

R 2

There

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There is the *Well of Spa*, that *healthfull Font*;  
 Whose *Irre-her'd-Water* colloureth the *Mount*.  
 Not far from thence a *Garden's* to be seen,  
 Which unto *Jameson* did appertain:  
 Wherein a little pleasant *House* doth stand,  
 Painted (as I gues) with its *Masters* hand.  
*Dee* doth afford of *Salmon* wondrous store,  
 The Neighbour-Sea brings up into the Shore.  
 The Riches whereof *Egypt* makes her boast,  
 And *Indian-Treasures* come into this Coast.  
 A *Bridge* doth reach along the River *Dee*,  
 Wherein *seven double stately Arches* be:  
 Who built this *sumptuous-Work* if ye would know,  
 The *Myter* which is carv'd thereon doth show.  
 But let the *Vulgar* sort these things commend,  
 The *Citizens* to praise I do intend.  
 If all these things with them compared be;  
 They do deserve no praise no memorie:  
 That *Martiall-mind* which oft appeared hath,  
 That golden *Virtue* and unstained *Faith*  
 Which lodges in them all these joyntly doe  
 Concur to raise their Name and Fame on high:  
 They are a courteous People and a Kind,  
 Men of aspiring Spirits and noble Mind:  
 Riches which doth the baser sort enslave,  
 They have them; but they them as servants have  
 If Worth have place, of *Cities* this may be  
 Entitled *Queen*, and claim *Sov'raignitie*.  
 All other *Cities* Mortalls bear; but *This*  
 Of *Demi-Gods* and *Hero's* Parent is.

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I could add many more Verses in *Latine* and  
*English* upon *ABERDEEN*; but being loath  
 to nauseate the Reader I forbear; I have some  
 Verses made in *Latine* by Mr. *JOHN JOHN-*  
*STOUN*, and also some *Latine-Verses* upon the  
*Learned-Men* that lived in this same Age; but  
 shall forbear to multiply these *Poeticall-Elogies*:  
 let these suffice to stir up the *Citizens* and their  
*Posterity* so to behave themselves in all their de-  
 partments, as they may most imitat their *Wor-*  
*thy-Ancestors* in every *Virtue* purely imitable,  
 and not be accessory to occasion the old *Re-*  
*nown* and *Esteem* that *ABERDEEN* had  
 gained, to fail in their Persons.

CHAP. IX.

Dr. *JOHNSTOUNS* Epigrams, upon  
*several of the Royall-Burghs* in  
*this KINGDOM*; as may be found  
 in his *Poems* printed at *Middle-*  
*Burgh* 1642. Translated into  
 English, by I. B.



Having taken pains to write this  
*Survey* of *ABERDEEN* My  
 Respects to the other *Burghs*  
 are such, that I have prevailed  
 so far with my good Friend

R 3

MR.

MR. JOHN BARCLAY *Person of Cruden*, as to Translate the *Epigrams* of DR. ARTHUR JOHNSTOUN out of *Latine* into *English* to show my Good-will and Desire, and to evidence my real Respects to them when I can but catch an occasion: The ability of the TRANSLATOR and His *Justice* may be seen in the *Latine* and *English Translation* of His *Epigrams* on *Aberdeen*, which may serve as an *Embleme* to the rest that follow, and as the *Burghs* of the *Kingdom* see it needfull, they may set able *Persons* on work, to satisfie the desire of the *Printed Advertisement* and *Queries* thereof, set forth by SIR ROBERT SIBBALD, (*Physician* in ordinary and *Geographer* to the late KING CHARLES the *Second*, within the *Kingdom* of *SCOTLAND*,) for answering the *then Kings* Mynd in reference to the compleating the Description of this *Kingdom*.

Tho these *Epigrams* being Printed in *Latine* might satisfie Strangers; yet I suppose they will be no less acceptable to our own *Countrey-men* to have them in *English*, hoping the discreet Reader will not impute the *Superstitious* or *Hyperbolicall-Expressions* which appear in these *Epigrams* to Me or the *Translator*, seeing the *Author* of them in *Latine* (who was one of the most excellent *Poets* of his time) did expect the *Common-Liberty* allowed to *Such*.

EDINBURGH.

EDINBURGH.

That EDINBURGH may view the *Heavns*  
at will  
Its built upon a lofty rising Hill,  
The Fields and Rivers which its Handmaids be  
It thence views, and the *Tributary-Sea*.  
*Here* where the *Sun* displayes its *morning-light*,  
The *Palace* doth present it self to fight.  
That *Princely-Dwelling* under *Arthures-seat*,  
Adorn'd by most Ingenious *Art* of late.  
Toward the *West* the raised *Castle* stands,  
Which with its *Thunders* giveth loud *Comands*.  
A *Church* appears in middle of the *Town*.  
Which is this *Cities* and the *Earths-Renown*.  
A *Structure* rear'd by Ancient *Pictie*,  
Within its *Walls* all things most stately be,  
Its gilded top which is of *Marble-fine*  
Shap'd as an interwoven *Crown* doth shine.  
The *Hall* of *Judgement* by the *Temple* stands,  
A Building of most curious *Artists* hands.  
Each *Citizen* hath such an *House* that *It*  
Might *PEERES* of highest quality besit.  
The threats of *Foes* do not make *Them* affrayd,  
Nor need *They* be by their *Assaults* dismay'd.  
*Tiber* doth *Rome*, the *Sea* doth *Venice* fright,  
But EDINBURGH defyes the *Waters* might.

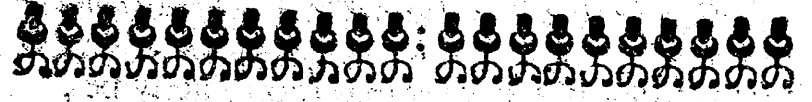
R 4

Trust

Trust Me, no *City* worthier is to be  
With presence grac'd of ROYAL-DIGNITIE:  
And for a KINGLY-CITY none can wish  
A *Seat* that's more convenient then this.

The TRANSLATORS Addition.

Of late pure *Waters* hither are convey'd,  
The *Citizens* are thereby well supply'd:  
Who views the distant *Springs* from whence  
They run,  
The *Conduits* which are deep under ground:  
The *Wells* which in the *Street* these *Streams* do  
fill,  
Will judg't a *Work* of more then *human-Skill*.

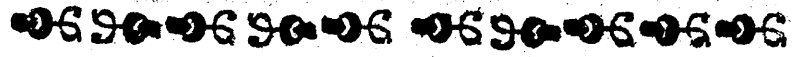


L E I T H.

LEITH, by that *Water* which is nam'd by thee,  
To thee a thousand Favours granted be;  
Thy bosome is a safe and happy *Port*,  
To which a thousand *Vessells* do resort:  
Thou art a *Pilot-Town*, thy *Ships* are such  
As are ambitious to out-sail the *Dutch*.  
The utmost parts of Earth thy *Sailes* descry,  
Through *Eastern* and through *Western-Seas* they  
fly.

Thou

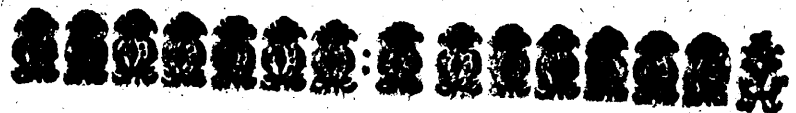
Thou knows the paths by which the glorious  
*Sun*  
Fullfills His Course, and where the *Moon* doth  
run.  
And where the sparkling *Stars* themselves do  
roll,  
And counts the shyning *Signs* of either *Pole*.  
When in the *Ocean* thou displays thy sail,  
Both *Wind* and *Waves* to thy *Commands* do  
vail.  
Thou worthy *Town* who hast the *Sailing-Art*,  
From *Typhis* learn'd, or didst to Him impart.



L I T H G O W.

LITHGOW's a Noble *Town*, first look upon  
Its coastly *Temple* built of polisht *Ston*.  
For splendor doth the *PALACES* near by  
With *It* contend, which *Other* shall outvy.  
These *Towred-Buildings* which more precious are  
Then both the houses of the *Sun* by far.  
An unward *Lake* is near unto the *Town*,  
Wherein the *scaled-Flocks* float up and down:  
When *Grampion-Arms* their *Enemies* defeats,  
These *Ponds* afford them their *Triumphal-Treats*.  
This of the *Kings-Lake* doth enjoy the name,  
As *Caesar* that in company did claim.  
The *Lucrine-Lake* for *Luxurie* serv'd more,  
But LITHGOW's yeek's the most delicious  
*Store*.



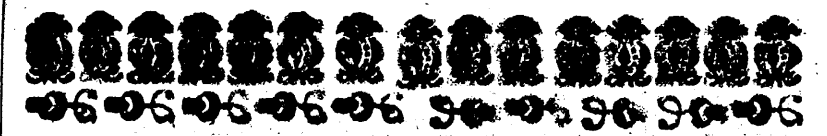


S T I R L I N G .

Who is by *Verses* able to set forth,  
 Or to declare the lovely STIRLINGS worth:  
 Our **KINGS** oft in this place of safety,  
 Secure into their little *Cratches* † ly. † (or *Cradles*)  
*Its Air* is pure by *Heav'ns* near influence.  
 From *Foes* assaults no *Town* hath more defence.  
 A *Castle* on two *Rocks* stands here so fair,  
 That with *Tarpeian-Joves* it may compare.  
 The *Arched-Bridge* here meets **FORTES**  
*glyding-Streams*,  
 And to its *Vault* obedience from't doth claim:  
 As in the *Phrygian-Coasts* *Maander* runs,  
 And winds it self about in various turns:  
 The *River* here doth force its *Passage* so,  
 Flowes and returns is tossed too and fro.  
 The *Traveller* whose found of daily change,  
 And through the *Earth* with tedious steps doth  
 range;  
 When hither he doth happen to retire,  
 This *Town* and *Countreys* *Wealth* he doth ad-  
 mire.  
 These strange things do deserve the sweetest  
 layes:  
 But *Warlick-Virtue* merits further Praise.

The

The *Roman* pride how oft hath STIRLING  
 queld,  
 Their *Conquering Swords* **IT** more then once  
 repell'd.  
 The *Flood* wherewith this *Cities-fields* are wet  
 Did bounds to their *O're-running Empire* set.



P E A R T H .

**BERTM** first, now **PEARTH** thou *Town* of  
*Ancient Fame*,  
 Art called by a great **APOSTLES** Name;  
 In *Praise* thou do'st deserve to have thy share,  
 For *Cleanliness* and for thy *Wholsome Air*:  
 And for that *River* by which thou do'st stand;  
 Whose *Streams* make fertil all its Neighbour-  
 ing Land:  
 These ruins of thy *Bridge* we yet do see,  
 Its *well cut Stons*, thy *Wealth* do testifie:  
 The swelling *Floods* their force upon it spent,  
 The *Shorrers* made them impatient of restraint.  
 Their violence (so **HEAVN** will'd) did break  
 down  
 That sumptuous **BRIDGE** the Glory of thy  
**TOWN**

The

( 268 )

The *Grampian Poets* to commend, there's found  
An *Ile* here, which the *Wattrie Streams* sur-  
round

A *little Ile*, but by the *Highland LORDS*  
A *Battell* fought therein to't *Fame* affords.  
*Here* the brave *Youth* the *Noble Horses* train,  
With which the *Wing'd-ones* could no *Race* man-  
tain.

This *Ile*, *MARS-Field* may be intituled,  
By *Light SCOTs Chariots* oft enobelled.  
Near by *Thee*, there are *Woods* where one may  
kill

The *Staigs* and *Roes* ensnare, with nets at will:  
And from the *Carje* (not far off is,) which bears  
Most fragrant *Aples* and most luscious *Pears*:  
Whilst thus thou do'st a happy mixture make,  
A *gain* with *pleasure*, nothing thou do'st lake;  
And so the *Crown of Praise* and *Dignitie*  
As *Thy just due* doth appertain to *Thee*.



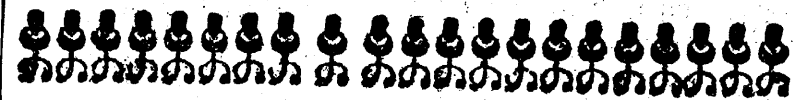
D U N D E E.

An *Ancient Town*, to which *Tay's* entrie do  
Willing obedience, and subjection shew.  
The *bones* of conquer'd and slain *Danes* are found  
Here scattered, ill buried in the ground.

When

( 269 )

When *Genoa* thee views, it doth despise  
Its *Marbles*, nor doth *barbarous Egypt* pryse  
*Her Pyramids*, and *Gargara* doth deem  
Its *Harvests* to deserve but small esteem.  
The *Lyburne Land* thinks not her *Veshells* fair,  
When as she them doth with *thy Ships* compare.  
*Venice* her self in poverty thinks lost,  
And *Gnidus* of her *Fishes* dare not boast.  
The *Spartan Youth* to equal thine doth fail;  
*Romes Senators* unto thy *Consuls* vail.  
He as an *Artless fool* should branded be,  
Who from *Tay's-Gulph* did beg a name to *Thee*,  
Since *thou* by more then *Human-Art* are fram'd  
DON-DEI the *Gift* of *GOD* thou should  
be nam'd.



G L A S G O W.

GLASGOW to *Thee* thy *Neighbouring Towns*  
give place,  
Bove them *thou* lifts *thine head* with comely grace  
Scarce in the *spacious Earth*, can any see  
A *City* that's more beautifull then *thee*.  
Towards the *setting Sun* thou'rt built, and find  
The *temperat breathings* of the *Western-Winds*.  
To *thee* the *Winter colds* not hurtfull are,  
Nor *scorching Heats* of the *Caricular*.

More

( 270 )

More pure then *Amber* is the *River Glyde*;  
 Whose *Gentle Streams* do by thy *Borders* glyde;  
 And here a thousand *Sail* receive commands  
 To traffick for thee unto *Ferriain-Lands*.  
 A *Bridge* of *polliſht Ston*, doth here vouchafe  
 To *Travellers* o're *Glyde* a *Paſſage* ſafe.  
 Thyne *Orchards* full of *fragrant Fruits* and *Buds*  
 Come nothing ſhort of the *Corcyran Woods*.  
 And *bluſhing Roſes* grow into thy *fields*.  
 In no leſſ plenty then ſweet *Paeſtum* yeelds.  
 Thy *Pastures*, *Flocks*, thy *fertile Ground*, the *Corns*,  
 Thy *Waters*, *Fish*, thy *Fields* the *Woods* adorns,  
 Thy *Buildings* high and *glorious* are; yet be  
 More fair within then they are outwardly.  
 Thy *Houſes* by thy *Temples* are out done,  
 Thy *glittering Temples* of the faireſt *Stone*:  
 And yet the *Stones* of them how ever fair,  
 The *Workmanſhip* exceeds which is more rare,  
 Not far from them the *Place* of *Juſtice* ſtands,  
 Where *Senators* do ſit and give *Commands*.  
 In miſt of thee †*APOLLO'S Court* is plac't,

( † the COLLEDGE. )

With the reſort of all the *Muſes* grac't.  
 To *Citizens* in the *Minerva Arts*  
*Mars* valour, *Juno*, ſtable *Wealth* impairs:  
 That *Neptune* and *Apollo* did ( its ſaid )  
*Troy's* fam'd *Walls* rear, and their *foundations* laid.  
 But thee, O *GLASGOW!* we may juſtly deem  
 That all the *Gods* who have been in eſteem,  
 Which in the *Earth* and *Air* and *Ocean* are,  
 Have joynd to build with a *Propitious Star*.

( 271 )

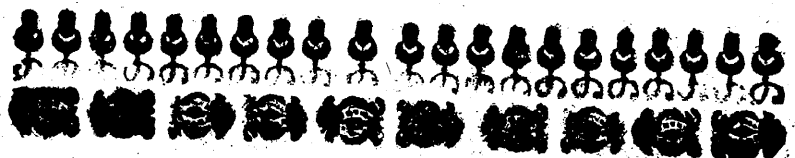
Upon the *Arms* of the *City* of *GLASGOW*,  
 viz. an *SALMON*, an *OAK-Tree*, with a  
*BIRD* ſitting on it, a *BELL*, a *GOLD-RING*  
 found in the *SALMON'S-mouth*.

The *SALMON* which a *Fish* is of the *Sea*,  
 The *OAK* which ſprings from *Earth* that  
 loſtie *Tree*.

The *BIRD* on it which in the *Air* doth flee,  
 O *GLASGOW* does preſage all things to thee!  
 To which the *Sea* or *Air*, or *fertile Earth*  
 Do either give their *Nouriſhment* or *Birth*.

The *BELL*, that doth to *Publick Worſhip* call,  
 Says *HEAVEN* will give moſt laſting things  
 of all.

The *RING*, the token of the *Marriage* is  
 Of things in *Heav'n* and *Earth* both thee to  
 bleſs.



DRUMFRISE.

*Apollo*, from *Amphryſus Banks* did ſee  
 The goodly *Pastures* at *DRUMFRISE* which be!  
 And when he *He* view'd them he did freely tell  
 That all *Admetus Hills* they did excell.

The

( 272 )

The fatted Flocks which here in Meadows feed,  
Are numerous as Grass which Earth doth breed;  
To Stranger Nations they are sent abroad,  
And often do the English-Tables load.  
The Cornes yet more abound upon the Field.  
The River beareth Ships, and Fish do yeeld,  
And store this Town from bounteous Sea doth find:

Whose Waves are smoothed here by Western-Wind.

Diana's Temple, and all else which grace  
The Greeks Land, to the Temple here gives place.

Here Cumming who betray'd his native Land,  
His Blood and Life lost by the BRUCEs hand,  
DRUMFRIESES Altars should much honor'd

be,  
For Here did SCOTLAND gain Its libertie.



A I R.

This City doth with Heavens good Gifts abound  
The Air in It is pure and wholesome found;  
From whence its name it hath, or from some Mine  
Of Brasse, wherewith Its ground perhaps do shine.

( 273 )

Its small in bulk; but in Its worth by far  
It doth excell Towns which more greater are;  
In worth smal Gemms, the biggest Rocks exceed,  
The mighty Oak growes from a little Seed.  
The overflowing Nilus seven-fold Springs,  
Are unto Men almost unknown things.  
Take Cowrage then, for Tibers famous Town  
Which Seas and Landes and Empires did tread

down.  
The Great and Mighty Rome it self (its told  
Of it,) that it a Village was of old.



H A D D I N G T O W N.

Next unto Berwick, H A D D I N G T O W N  
fac'd all

The greatest danges, and was SCOTLANDS wall;  
By valiant Arms oft guarded it from Woes,  
And often carried home the Spoils of Foes.  
By Force, not Valour, It hath been o'recome,  
Gave many Wounds, when It receaved same.  
Believe it not, that onely here should be  
Brave Captains and the Flower of Chevalrie  
Who in this City did make their abodes,  
But here dwelt Scotlands Titularie-Gods.

S The

( 274 )

The Coast-side Towns of F Y F F E.

A tract of Towns by FORTH'S Streams watered,  
From Northern-cliffs the Granopian-hills you shed:  
Neptune you taught to handle Oares and Sailes,  
To speed forth to the Cloudy-Southern-gales.  
No Scylla, no Charibdis, no such Sea  
As damp't Uliſes Ships you terrifie.  
If ragged-Rocks to paſs you do eſſay,  
Or through quick-Sands through theſe you  
force your way:

And aſt were not enough the Seas to plow,  
The Earth its Intralls muſt make bare to you.  
You ſearch the Fins which in its boſome be,  
Scarce from your view are Hells dark-regions free  
By your unmatched Skill you do not fail  
To cauſe the Waters into Stones congeall.  
The Ocean with that Salt your Borders fills,  
Which Saxons boaſt they hew from Rockie-hills.  
Let SCOTLAND praiſe your Induſtrie and Art,  
For if It lack'd thoſe Gifts which you impart;  
Too fierce and nipping were its Winter froſts,  
And all its Denties ſavour ſhould be loſt.

St. ANDREWS.

Thou wert regarded by the World of late,  
The Earth affordi g no more Sacred-Seat.

Thy

( 275 )

Thy Temples whiſt by Jove with bliſhing ſeen  
He his Tarpeian-Chapell thought but mean.  
Had He Diana's-Temple who adorn'd  
View'd thine, he his own work had ſurely ſcorn'd  
The Veſtments of the Priests were no leſs fine,  
All here did with an Heav'nly-luſtre ſhine.  
Here SCOTLANDS-PRIMATE in great State  
did fit,

To whom Its Patriots did themſelves ſubmit,  
But this thy Ancient-Honour now is gone,  
And thou thy former Glory do'ſt bemoan.  
Thy Temples almoſt to the ground are laid.  
Thy BISHOPS worted Grandeur is decay'd;  
Yet art thou by the Muſes honour'd ſtill,  
The Miniſters of Phoebus here diſtill.  
The Streams of Learning and an Honour, this  
No greater then thou well deſerveſt is.  
The Eaſtern-Sun who doth the Muſes love,  
Its carefull Rayes darts on thee from above.  
And when the Mornings-blushes beautifie  
The Muſes-dwellings, likewise doth the Sea  
With noiſe of tumbling-Waves to them reſort,  
And bids their Children make their ſleep but ſhort  
The tyred Students in a field that's near  
Refresh themſelves, and do their Spirits cheer.  
Phocis of old did great Apollo's love,  
As Aſte did the wiſe Minerva's move:  
Both of them now agreed ſeem to be  
To have their fixed-Refidence in Thee.

S 2

COW-

( 276. )



## C O W P E R of F Y F F E.

O *Venus* wilt thou *Residenter* be  
Mongst *Scots*, choose *COWPER* as a *Seat*  
for thee:

Near it the *Flowers* adorne the *Hills* and *Fields*,  
To which *Idalium* and proud *Eryx* yeelds.  
Under the rockie *Hill* which *Herbs* o'regrow,  
Swift *Horses* running make a goodly show.  
*Elis* which the *Olympick-Games* did grace,  
Did carrie some resemblance of this Place.

Here may'st thou see the *handsome Youths*, whose  
hearts

With *fyre-Brands* thou may'smit, or with thy  
*Darts*.

The *Water Aden*, by this *Cities* side,  
As pure as *Acedalian Streams* do glyde.  
Here thou'lt behold the *lovely Swans* in flight,  
Here *Myrtles* grow, which in the *Shoars* delight:  
With these (thou *Goddeſs*) shalt environ'd be  
A *double Swan's* fair wings do carrie thee.  
Thy vail'd *Adonis* here is blushing found,  
*Crocus* hurt by thy *Fires* doth haunt this ground.  
The *Fields* yeeld *Corns*, despise not *Ceres* aid,  
Without which *Love* doth quickly freez and fade  
Heer *cheerfull Girles* delicious *Aples* pull,  
And pleasant *Cherries* rypned to the full:

And

( 277 )

And all the *Fruits* are here expos'd to view,  
Which in the fam'd *Hesperian-Gardens* grew.  
Heast hither *Venus* from all other Parts,  
Bring here thy *Chairs*, thy *fyre-Brands* and thy  
*Darts*,

The Name of *Cypria* thou from *Cyprus* claim'd  
From *Cowper*, *Cupria* thou'lt be henceforth  
nam'd.



## F A R F A R.

The ruins of a *Palace* thee decore,  
A fruitfull *Lake* and fruitfull *Land* much more,  
Thy *Precincts* (it's confest) much straitned be,  
Yet *Ancient SCOTLAND* did give Power to thee:  
*Angus* and other places of the *Land*,  
Yeeld to thy *Jurisdiction* and *Command*.  
*Nobles* unto the *People Laws* do give,  
By *Handy-Crafts* the *Vulgar-sort* do live.  
They pull off *Bullocks-hydes* and make them meet  
When tann'd, to cover handsome *Virgins* feet:  
From thee are *Sandals* to light *Umbrians* sent,  
And *solls* with *latchets* to *Rope-Climbers* lent:  
And *Rallions* wherewith the *Bowers* do go  
To keep their feet unhurt with *Yce* and *Snow*.  
The *Ancient Greeks* their *Boots* from this *Town*  
brought.

As also hence their *Ladies Slippers* sought.

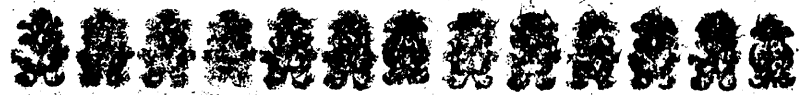
S 3

This



( 278 )

This the Tragedians did with *Buskings* fit,  
And the *Commedian-skoos* invented it.  
Let not *Rome* henceforth of its *Puissance* boast  
Nor *Spartans* vaunt much of their *warlick-Host*:  
They laid their *Yoak* on necks of others *Lands*  
*Farfar* doth tye their feet and leggs with bands.



B R E E C H I N .

This fertile *Town* doth 'twixt two *Rivers* stand  
One to the *North*, one to the *Southward* hand;  
The *Watters* down betwixt the *Rocks* do glyde,  
Both *Bridges* have and many *Foord*s beside.  
The *Victrie* of the *Northren KING* doth much  
Commend this *City*, since its men were such  
As stood and by their *Valour* vanquished,  
When as their *Neighbours* treacherously fled.  
Here is a *Bishops-House* and near to it  
A *Tower* seems built by *Phidias Art* and *Wit*.  
Its bulk so little, and its top so high,  
That it almost doth reach unto the *Sky*:  
Its *Structure*'s round, look to it from *a-far*,  
You would imagin It a *Needle* were:  
Its built so strong, it fears no *Wind* nor *Rain*,  
And *Joves three-forked-Darts* it doth disdain.  
Compare the *Fabricks*, *BREECHINS-Tower*  
exceeds

( *Proud-Egypt* ) all thy stately *Pyramides*.

MONTROSE.

( 279 )

M O N T R O S E .

The Noble *Town* from *ROSIE-MOUNT* doth  
claim  
Its *Present*, as from *Heaven* its *Ancient Name*:  
Near it's a *Hill* by which a *River* glydes,  
Both which to it *Delicious Fare* provyds:  
The *Hill* doth *Flocks*, *Salmon* the *Flood* brings  
forth,

Or what in *Nero's Ponds* was of more worth.  
The *Lillies* on the *Banks* refresh the sight,  
The *Roses* on the *Hills* afford delight.  
Towards the *East* the *Seas* themselves do spread,  
Which with a *thousand Ships* are covered.  
A large *Field* by the *Sea* is stretched forth,  
Begirt with *Waters* both at *South* and *North*.  
Some *Youth* train *Horses* here, some use the *Bow*,  
And some their *Strength* in rolling great *Stones*  
show.

Some *wrestle*, some at *Pennie-stones* do play,  
The rolling *Balls* with *Clubs* some drive away.  
Should *Jove* or *Venus* view this *Town*, sure *He*  
*His Capitoll*, *Her Ida* leave would *be*.

The O L D - T O W N ( *vulgarly* )  
called O L D - A B E R D E E N .

A *Pious BISHOP* dwells and rules in thee.  
*Don* makes thee *Prosperous*, and the neighbour  
ing *Sea*: Doz

*Don* by a wondrous *Bridge* is overlaid  
 Of one *Arch*, which the *Gods* belike have made:  
 Such was the *Rhodian Colojs* work of old,  
 Where *Ships* with hoised *Sailes* to pass were bold:  
 Near this the *Salmon* swim, and *Snares* are set  
 For them, and they are catcht in every *Net*.  
 In thee an old and stately *Temple* stands,  
 The Rest demolisht are by *Strangers* hands:  
 That *Temple* with two *Towers* doth rise, which be  
 (As *Pharos* guides) to *Travellers* at *Sea*:  
*Phæbus* and *Pallas* *Palaces* not far,  
 From that fair *Temple* to be viewed are.  
 Buildings fit for these *Guests* and over them  
 There is a *Gilded-Cross* and *Diadem*.  
 An *Holy BISHOP* rais'd this *Fabrick*, which  
 The *KING* did with fair *Revenues* enrich.  
 And *Rome* which doth by words her bounty show  
 Did *Names* of *Honour* upon them bestow.  
 So many *Greeks* ( who ruin'd *Troy* by force, )  
 Did not brake forth out of the *Trojan-horse*;  
 As that brave *House* of *Learning* hath brought,  
 forth,  
 Of *Shyning-lights*, and *Men* of greatest *Worth*.  
 Thou dost not need thy *Praises* should be sung  
 Thou *Noble Town* by any *Strangers* *Tongue*:  
 Since by this *People* who reside in thee,  
 Thyne *Honour* fitly published can be.

KINTORE.

K I N T O R E .

Look to *KINTORE*, nor thou *ELEUSIS* shall,  
 Nor *CICILY* thereafter *fertile* call;  
 Its *Fields* are wat'ed by the *River DON*,  
 Then which in *SCOTLAND* pleasanter there's *none*  
 Therein are *Fishes* in such plenty found,  
 That it may be call'd richer then the *Ground*.  
 Here *PEARLS* are gathered which much better  
 are  
 Then in *Hydaspes* or *Reid-Sea* by far.  
 Hence was the *UNION* into *EGYPT* sent,  
 Which *CLEOPATRA* on a *vain Intent*,  
 Her *Humour* and her *Pride* to gratifie,  
 In *Vinager* would have dissolv'd to be.  
 The *People* yearly view into this place,  
 The *SCOTISH-Youth* to run the *Horses-Race*:  
 His *Boon* who doth the *rest* o'come by *speed*,  
 Is such as doth the *OLYMPICK-Pryze* exceed.  
 Here first I suckt the *Muses* *breasts* when young,  
 It was here first I learn'd the *Latine-Tongue*.  
 Let *ATHENS* by *MÆONIAN* *Songs* be rais'd,  
 It's fit *KINTORE* be by *MY Verses* prais'd.

I N V E R U R I E .

Thou art the *Town* I love which *URIES* *Stream*  
 Doth water and thou'rt called by *Its Name*.  
*DON's* *Christal-Waters* also flow to thee,  
 Which joy'd to *URIE* much increased be.

What is the cause (*My dearest Town*) that thou  
 Can no *MIGDONIAN-Pillars* in thee shew:  
 Why doth there not in *Buildings* which are thine  
 Some *PYRAMIDE* with *splendid-Titles* shine.  
 Why doth *Heath-Shrubs* thy lovely *Houses* stain,  
 To which the *LAWRELL* rather doth pertain.  
 Here formerly the *BRUCE* his *Foe* defeat,  
 And still hereafter *Prosperous* was his *State*.  
 Nere thee did *STEWART* beat the *Rebells* down  
 And with their *Blood*, *HARLAW* almost did  
 drown.

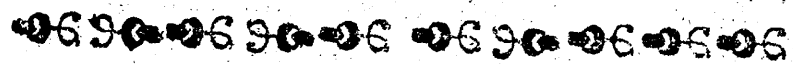
Of thee if I do boast, it is no shame,  
 In thee some *special-Interest* I claime.  
 The *Land* which *Fewell* furnisheth to thee,  
 It was the *Land* of *My Nativity*.  
 Near thee it was I first drew *Vital Breath*,  
 I wish near thee (when *Old*) to meet with  
*Death*.

B A M F F.

*BAMFF* near the *Ocean* doth thy self confess  
 In *Bulk* then *Trica*, or *Hypæpe* less:  
 Yet art acknowledg'd by the *Neighbouring-lands*  
 To be their *Regent* and the *Boyne* Commands:  
 Nor *Cornes* nor *Pastures* wanting are to thee,  
 Nor stately *Ships* which do lanch forth to *Sea*.  
 Thou art adorned by a *Temple-great*,  
 And by the *Muses* and *Astrea's Seat*.  
 A place is near which was a *Field* untill  
 Our *Ancesters* did raise it to an *Hill*.

Here

Hither the *Sea* flows up to *Duveron's-food*,  
 A stately-*Castle* also on it stood.  
 A *Warlick-Fort*, Its rubbish yet appears,  
 The rest's consum'd by *Time*, which all things  
 wears.  
 The *Buildings* which joyn to the *Mercat-place*,  
 The *Parian-Pillars* which uphold them *grace*:  
 Strong for *defence*, and *specious* to the *sight*,  
 In them doth dwell a *Noble Ancient Knight*:  
 A *Vertuous* People doth inhabite thee,  
 And this *O BAMFF!* thy greatest *Praise*  
 must be.



E L G I N.

To *ELGIN'S* *Praise* the *Ancient* *BAJÆ* yeelds  
*HESPERIAN-Gardens*, and *brave* *TEMPE'S*  
*Fields*:  
 Both *Sea* and *Land* doth still *Thy needs* supplie,  
 That *Fishes*, This *Cornes* doth afford to *Thee*.  
*CORCYRA*, *Aples* unto *Thee* hath sent,  
*DAMASCUS*, *Pruns*, *CERASUS*, *Cherries* lent.  
 The *Bees* seem to have left their *ATTICK-hyve*,  
 And come to *Thee*, their *Honey-trade* to dryve.  
 The *Silver Streams* of *LOSSIE* here doth glyde,  
 By *crooked paths* unto the *Sea* they flyde.  
 With *Stately-Castles* *Thou'rt* environed,  
*Within* with *pleasant Buildings* garnished.

All

All *Here* is lovely and delights the Eye,  
 But the *torne-Walls* and *Rubbish* when you see  
 Of that *Great Temple*, which ere yet  
 appears,  
 Bid *SCOTLAND* now bedew *Her* Cheeks  
 with tears.



I N V E R N E S S .

A *Town* not far from *Sea* in fertile *Land*,  
 Even near unto *Our North-most Coast* doth stand,  
 With *Palaces* of *KINGS* thout garnished  
 And *Lakes* with *Blood* of *PIGHTS* oft coloured.  
 With *Nes* pure *Streams* thy *Borders* watered be,  
 Where *Ships* float and approach for serving thee.  
 This *River* freezeth not by *Winter* cold,  
 Its *Water* to the *Sea* flow uncontrol'd.  
 The *Earth* doth plenteous *Harvest* here dispense  
 In spite of *Northern-Stars* cold influence.  
*Thule* and *Iernie* which thy *Neighbours* be  
 And all the *Northern Isles* send *Wealth* to thee:  
*Forth* long ago the chief *Command* doth claim,  
 And *EDINBURGH* yeelds not to thee the *Name*  
 Of the *Chief CITY*; yet they ever shall  
 Thee an *EMPORIUM* of this *KINGDOM* call.  
 Both *Nature* and the *Genius* of the *Place*,  
 Have with this *Honour* joynted thee to *Grace*.

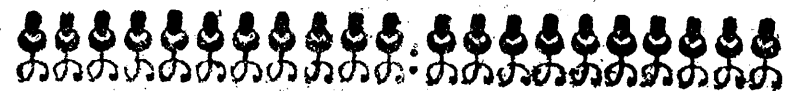
I N V E R N E S S .

I N V E R L O C H I E .

This *Town* where *KINGS* did dwell, now utterly  
 Is ruin'd, and its *Ashes* here do lye:  
 Consuming time Its *Forts* hath undermin'd,  
 Which *Pights* could not, when they 'gainst It  
 combyn'd.  
 If yet there *Here* remain a *Marble-Stone*,  
 Let *Muses* grave this *Lasting Verse* thereon:  
 Let none henceforth prefer safe *Peace* to *War*,  
 The *Evils* of *That*, do *This* exceed by far.  
*War* to this *Town* a *Mother* was, but *Peace*  
 A *Step-Dame* hath become unto this *Place*.

These are all the *Towns* upon which *DR.*  
*ARTHUR JOHNSTOUN* wrote His *EPI-*  
*GRAMS*, though there be many *Towns* that  
 are *ROYALL-BURGHES* in *SCOTLAND*  
 to the number of *three-score and two*: Severall  
 of which are comprehended under that *Desig-*  
*nation* of the *Coast-side Towns* of *Fyffe*, as *Dy-*  
*sart*, *Kircaldie*, *Anstruther Easter*, *Burnt-Island*,  
*Ennerkything*, *Kinghorn*, *Pettenweem*, *Dun-*  
*fermling*, *Anstruther Wester*, *Cryle*, *Gulrose*,  
 and many more such like *Towns*, on which *He*  
 wrote no *Epigrams*.

THE



THE CONCLUSION

Containing some few Lines, Composed by MR. WILLIAM DOWGLAS Advocat in EDINBURGH, upon the CITY of ABERDEEN.

APELLES staring long, did look upon The Learning, Policy and Generous Mind

Of that brave CITY, plac'd 'twixt DEE and DONE; But how to Paint IT, HE could never find:

For still HE stood, in judging which of Three,

A COURT, A COLLEDGE, Or, A BURGH, IT be.

The



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F I N I S.

*It is expected, that the Courteous Reader will be pleased (before He peruse this Book,) to take notice of and correct with His Pen these few Escapes of the Press (for the most Exact and Vigilant will have some,) whereby He will be kept from a Stop when He comes to Them in His ordinary Reading.*

Page,	Line,	Errors,	Corrected.
131	16, 17	Corporation	Corruption
139	2	agreement	arguments
155	11	Politica	Politica
194	7	Volens	Voleur
252	24	qua	quo